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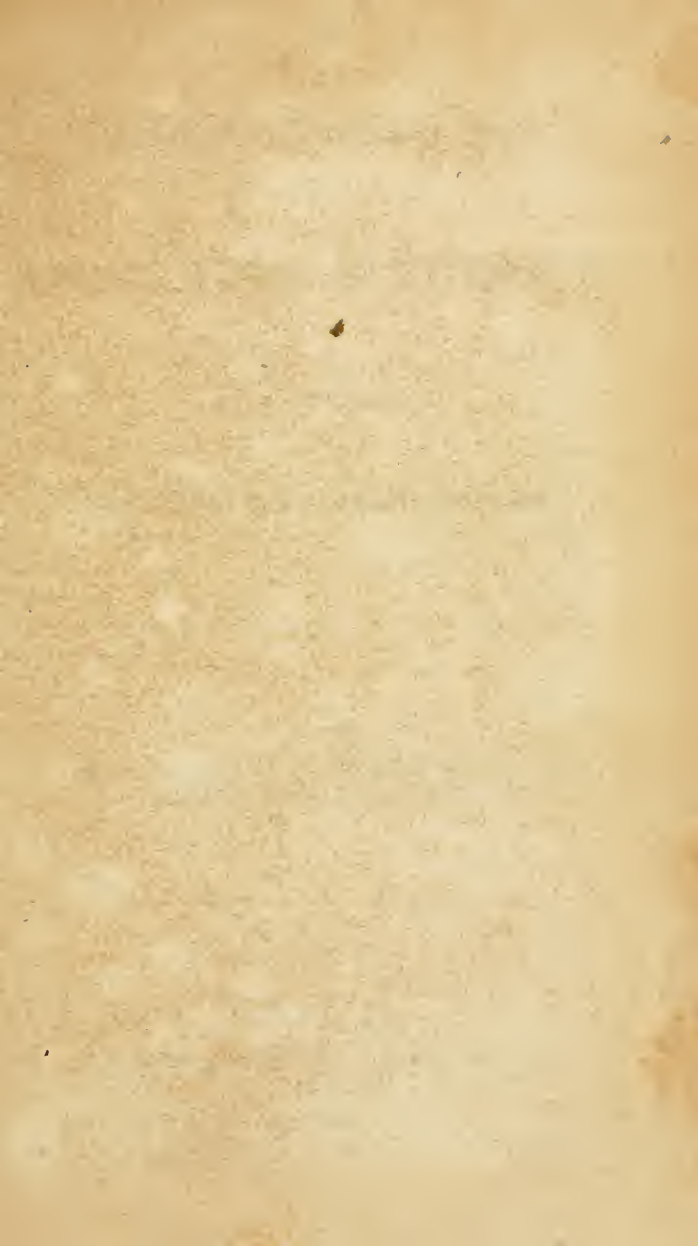
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An apology for the doctrine
of apostolical succession









AN

APOLOGY FOR THE DOCTRINE

OF

APOSTOLICAL SUCCESSION:

WITH AN APPENDIX,

ON THE ENGLISH ORDERS.

BY THE

HON. & REV. A. P. PERCIVAL, B. C. L.

CHAPLAIN IN ORDINARY TO THE QUEEN, &c.

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ADVERTISEMENT.

I DESIRE to express my obligation to many of the Right Reverend Prelates and others for courteous and obliging answers to enquiries connected with the Appendix to this work; and to acknowledge, with many thanks, the facilities for searching Records, afforded me by his Grace the Archbishop of Canterbury, the Bishop of London, and their officers, especially by Mr. Lewis, the keeper of the Records at Lambeth, and by the Very Rev. the Dean of Bristol, Master of Corpus Christi College, Cambridge. To my friend and brother-in-law, Sir W. Heathcote, Bart., and to my friends the Rev. Dr. Hook, (at whose request I undertook the subject,) the Rev. H. H. Norris, Joshua Watson, Esq., and the Rev. Edward Churton, I am also much indebted.

EAST HORSLEY, June 29, 1839.

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INTRODUCTION.

THAT the Christian Church is the kingdom of God upon earth, and that the office of the Christian Ministers is to invite and admit men into the Church in the name of God, to convey declarations and blessings from God to the members of it, and to have the superintendence of their interests as such, are points so generally admitted, that I will not stop to dwell upon the numerous passages of Scripture which warrant and certify them: *e. g.* "Go ye, and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST, teaching them to observe all things whatever I have commanded you." "God hath committed unto us the ministry of reconciliation." "We are ambassadors for CHRIST, as though God did beseech you by us." "Let a man so account of us, as of the ministers of CHRIST, and stewards of the mysteries of God:"—and the like. I will assume these as points already granted; or rather will confine my address to those who, in some degree or another, admit thus much of Christian doctrine; namely, that God makes use of the instrumentality of man to convey His blessings to men; and that in His Church or kingdom, the Ministers of it are the instruments which He ordinarily makes use of for this purpose.

Now it is an essential and fundamental principle of every well-ordered earthly kingdom, that no man may presume to exercise any public office within it, nor to act and speak in the king's name, without express warrant from him, or from those whom he has empowered to grant such commission. Nor is it enough for any man to fancy and persuade himself that he has such a commission; the ordering, nay the very existence of the kingdom, requires that he shall be able to adduce to others reasonable proof of this; otherwise, as in the case of a magistrate, neither will the king enforce, nor even the turnkey obey, the warrants he may sign. Common reason would lead us to conclude, that if the Church is God's kingdom upon earth, the same principle must obtain in it, as essential and fundamental; and that no man may presume to exercise any public office in the Church, nor to act and speak in the name of God, without express warrant and commission from Him, or from those whom He has empowered to grant such commission. Accordingly, in the Articles of the Church of England we find it expressly laid down;

“It is not lawful” [*God's law is here intended,*] “for any man to take upon him the office of public preaching or ministering the Sacraments in the congregation, before he is lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in [*not by*] the congregation, to call and send Ministers into the Lord's vineyard.” Art. 23.

This, which is thus clearly set forth in the Articles of the Church of England, ever held a place among the fundamental doctrines of the Church at large; being intended and included in the Ninth Article of the Creed, “the Holy Catholic Church,” “the one Catholic and Apostolic Church.” And it is generally admitted by all persons professing the Christian religion, that their Ministers

ought to have, and it is by them generally supposed that they have, commission and authority from GOD. But, with regard to the channel or means, by which such authority and commission are derived and received, there are three distinct opinions. The Church of England, in common with nineteen-twentieths of the Christian world, holds, that the commission and authority for ministering in the name of GOD, has been transmitted from the Apostles by, what is called, Episcopal succession : that is to say, that the Apostles left the power which they had received from CHRIST to govern the Churches, and to preach the Gospel, and to administer the Sacraments, and to ordain other clergy to assist in all these duties, in the hands of a certain class of chief pastors, (to whom in very early times the term *bishop* was appropriated ;) that this power and commission has been handed down in the Church from their time till now, by Bishops ordaining Bishops ; and that none who have not received Episcopal ordination are lawful Ministers of the Church, or warranted to perform any acts in the name, and with the authority of GOD. This is clearly expressed in the preamble of the Ordination Service Book of the Church of England, drawn up about the middle of the sixteenth century.

“ It is evident unto all men diligently reading the Holy Scriptures, and ancient authors, that from the Apostles’ time there have been these orders of Ministers in CHRIST’S Church ; Bishops, Priests, and Deacons. Which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same ; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued, and reverently used and esteemed, in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination.”

The doctrine here laid down at length, by reason of the troubles then prevailing, was in ancient times, ere men had learned to question it, embodied in these simple rules, which formed part of the code of discipline of the Church in the three first centuries, which was for many centuries received by every one professing the faith of CHRIST, and which speaks of the Bishops only, having power to ordain.

“Let a Bishop be ordained by two or three Bishops: a Presbyter and a Deacon, and the rest of the Clergy, by one Bishop.” Canons called Apostolical. 1, 2.

From the Apostles' times, downwards to those troublous ones which formed the æra of the Reformation, no instance can be clearly adduced of any one single body of Christians, in which persons were received as Ministers of Religion, who had not had Episcopal ordination. During all that period, none dared to hazard their salvation upon any other scheme of Christian Ministry. But when, in process of time, by reason of ignorance long prevailing, many corruptions in doctrine and practice had been introduced into the Church; and upon the revival of letters, men were led to see how different a thing Christianity had become, from what it had been instituted at the first, and received in the primitive ages, and became eager to reform and correct these abuses, the Bishops, in many places where this desire was awakened, especially in Switzerland, Germany, and Scotland, from different motives, more or less reprehensible, set themselves against the correction. Hereupon the people, in their impatience, discarded the authority of their Bishops, and set up congregations in opposition to them: and having been joined by some of the Inferior Clergy, broached doctrines and practices, till then unknown in Christendom; namely, that the Inferior Clergy had power to confer orders as

the Chief Pastors ; Presbyters equally with Bishops. This is the doctrine, and practice, upon this point now received by the Lutherans in Denmark and Germany ; by the Calvinists in France, Switzerland, Germany, and Holland ; by the Presbyterians in England, Scotland, Ireland, and North America ; and by the Wesleyan Methodists. These all claim to have received their orders from some episcopally ordained Presbyter.

Since the setting up of this scheme, another has been broached by those who, discarding all idea of any personal succession at all, are content to believe that every collection of private Christians has sufficient power in itself to ordain its own ministers ; and that such ministers, so appointed, are efficiently ordained for all the offices of the Christian Ministry. This is the case with the Brownists, now called Independents, or Congregationalists ; and with the Baptists, in Holland, some parts of Germany, England and North America. Besides these, who are all agreed in requiring *some* outward appointment for their Ministers, there are others, Quakers, Primitive Methodists, and some other small bodies, which require none : but of these it is not intended to treat in the present paper. Circumstances in England have for the last few years occasioned the doctrine of the Apostolic or Episcopal succession, as held by the Church of England, to be brought more under notice and consideration than it had been for some time previously. This has naturally awakened the jealousy of those who reject this doctrine, and who find themselves condemned by it. Accordingly, it has been assailed in every way, and by every means : the truth of it has been openly denied ; and every argument been raked up, which seemed calculated to throw a doubt upon it. In short, the Church of England has fairly been put on her defence, and been called upon to allege the grounds on which she

receives and maintains this doctrine. Under such circumstances no man can be blamed, who desires, after the Apostle's instruction, "to give an answer to them that ask a reason of the hope that is in him, with meekness and fear;" accordingly, I have not hesitated to comply with the request of a valued friend, to draw up a paper on the subject, as briefly and as plainly as the case will admit.

The most satisfactory course, I think, will be to state, as impartially as I can, the evidence which Scripture and ecclesiastical antiquity furnish concerning Episcopacy, Presbyterianism, and Congregationalism, respectively. If I shall succeed in showing that the testimony in favour of Episcopacy is not only incomparably greater than can be urged in behalf of either of the other schemes, but is actually greater than can be alleged in support of many, I may say most, of the doctrines which Christians profess to receive,—though I may still, unhappily, fail of leading others to embrace Episcopacy, I shall have done enough, in reason, to stop the mouths of Christians from reviling those who hold this doctrine; and so, I would hope, under God's blessing, in some degree to promote Christian peace.

CHAPTER I.

CONGREGATIONALISM—SCRIPTURE.

FIRST, let us consider what from Scripture or ecclesiastical precedent can be urged in behalf of the Independent or Congregational scheme, which considers every assembly of private Christians who agree to unite together, to be a Church in themselves, and independent of all authority beyond themselves; and to be vested with power to commission persons to act and speak as Christian ministers. I must confess myself to be perfectly at a loss where to find in Scripture precedents for such a course—or sanction for such a principle. In the Old Testament we have, indeed, the instance recorded (Judges xvii.) of the man of Mount Moriah, who undertook something of the sort; for he, being a private individual, “consecrated one of his sons, who became his priest.” But the thing appeared so monstrous in the eyes of the sacred historian, that he thinks it necessary to explain immediately how such a thing could have occurred: saying, “In those days there was no king in Israel, every man did that which was right in his own eyes:” which he repeats at every monstrous tale which he has there collected together, with a view, apparently, of impressing upon the reader the calamitous state of society when there is no settled order of government. § 2. We have also the case of Dathan and Abiram,—that of Korah, and *the other Levites* who were in the same conspiracy, will come under consideration hereafter—who, being mere laymen of the tribe of Reuben, set themselves up against God’s appointed High Priest,

on the very plea made use of by the Congregationalists:—
 “Ye take too much upon you, *seeing all the congregation are holy*, and the LORD is among them; wherefore then lift ye up yourselves *above the congregation* of the LORD*?” But the ruin which fell upon these men, one might have thought would have been enough to have deterred all from countenancing their course, did we not read that the very next day the people who had been eye-witnesses to the destruction of these impious men, dared to murmur on account of it. § 3. We have indeed also the case of Jeroboam; who may be considered as representing in his own person the body of people who together with him had separated themselves from the constituted ministry; and who set up in Samaria “independent” worship; “and made the lowest of the people priests of the high places, who were not of the sons of Levit;” but the sacred historian does not commend this as an example to be followed; for he adds, “this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth‡.” § 4. We have also, in the New Testament, the case of the seven sons of one Sceva, a Jew; not, indeed, strictly parallel, but sufficiently so, perhaps, to be worthy of notice. These men, it seems, had agreed among themselves to perform some offices of the then Christian ministry; for “they took upon themselves to call over them that had evil spirits the name of the Lord JESUS, saying, We adjure you by JESUS, whom Paul preacheth§:” which might, perhaps, have been turned into a precedent, if St. Luke had not subjoined the reply of the evil spirit: “JESUS I know, but who are ye?” Whereupon “the man, in whom the evil spirit was, leaped on them, and overcame them, so

* Numb. xvi.

† 1 Kings xiii. 33; xii. 31.

‡ 1 Kings xiii. 34.

§ Acts xix. 13, 14, 15.

that they fled out of the house naked and wounded." If they had been commissioned by CHRIST or His Apostles, the evil spirit, it seems, would have obeyed them, but because they had no authority beyond what their "voluntary principle" gave them, not only did no success attend their efforts, but the evil spirit avenged himself upon them for the mockery they had used towards him. So that this story tells rather against the independent congregationalists, than otherwise; for, if it was so hazardous a thing to attempt the extraordinary ministrations without Apostolic warrant, it should seem that it cannot be very safe to attempt the ordinary, unless fortified by such warrant. § 5. The case of Apollos* might be cited, who taught at the first, as it should seem, without communication with the Apostles, even before he had received Christian baptism, but it will not afford much countenance to the Independents; because he, as soon as he was accosted by Aquila and Priscilla †, the Apostle's "fellow helpers ‡," was willing to receive guidance and instruction from them; and instead of setting up congregations "independent" of them, was ever afterwards in close communion and co-operation with them§. Whereas the Independents broke off from them who up to that time had ever been looked upon as standing in the place of the Apostles, and have ever since remained in opposition to them. § 6. The case of him, whom the Apostles mentioned to the LORD as casting out devils, and yet not following with them, looks more like a case in point; but, that while the miracle which he wrought gave such an attestation of Divine sanction to his course, as is not, I believe, alleged on the part of the Independents, the very request of the Apostles to our LORD to forbid him, and the very ground assigned

* Acts xviii. 24.

‡ Rom. xvi. 3.

† Acts xviii. 26.

§ 1 Cor. iii. 6; Tit. iii. 13.

by our LORD for not doing so, namely, for that he had wrought a miracle*, lead us to conclude that, but for that miraculous attestation, it would have been a reprehensible irregularity; or, if we take the reason subsequently added, "he that is *not against us is for us*†," this will afford little consolation to the Independents, who set up their congregations *in direct opposition* to the successors of the Apostles. § 7. The saying of our LORD, Matt. xviii. 20, if it might be taken absolutely, and without reference to the rest of Scripture, would be the strongest in their favour: "Where two or three are gathered together in my name, there am I in the midst of them;" but if taken, as it must be, with the context together with the rest of Scripture, "obey them that have the rule over you and submit yourselves, for they watch for your souls," and the like, its applicability will turn upon the point in dispute: namely, whether CHRIST has left any settled government in His Church. For if He has, we shall see reason to conclude that none can be truly said to be gathered together *in CHRIST's name*, except it be in conformity to the government, and in subordination to the officers He has appointed. § 8. Sometimes the passage, Acts xiii. 1, 2, has been appealed to in support of congregational ordination, by some who suppose that St. Paul was then ordained an Apostle. But as it is clear by a comparison of Gal. i. ii. with Acts ix. that he had exercised the office of an *Apostle* which he distinctly declares himself not to have received either *from* men, or *by* men, but immediately from CHRIST,—for many years, at least ten, before the occurrence at Antioch, that transaction can only be regarded as the valedictory benediction on the part of that portion of the college of Apostles situated at Antioch to

* Mark ix. 39. Compare Numb. xi. 26.

† Luke ix. 50.

two of their number, on the occasion of their undertaking a new mission, and not as ordination; and therefore is not a case relevant to our present enquiry. § 9. There is only one other text which I think it necessary to cite; but that is apparently more conclusive against the Congregationalists than any of those we have yet considered. It is that where the Apostle, foreseeing the dissent which would disturb the Church, spake of it in this wise, "The times will come when they will not endure sound doctrine; but after their own lusts shall heap *to themselves* teachers, having itching ears*;" which how far it fitly describes those who think themselves free at every impulse, to set up new teachers in opposition to their old ones, and who apparently consider the hearing sermons the chief part of religious worship, I had rather leave to the consideration of those most nearly concerned, than express an opinion of my own upon the subject.

§ 10. The method adopted in regard to the seven deacons, shows, indeed, that, in that instance, the *choice* of the persons was left with the congregation; but it equally shows that the *appointment* was reserved to the Apostles. "Look ye out seven men of honest report, full of the Holy Ghost and wisdom, whom *we* may appoint over this business†." To alter this testimony, during the reign of the Independents under Cromwell, the text was changed, and the Bibles printed with "whom *ye* may appoint;" which if it showed nothing else, showed, at all events, how much importance they attached to the passage.

* 2 Tim. iv. 3.

† Acts xvi.

CHAPTER II.

CONGREGATIONALISM—ECCLESIASTICAL ANTIQUITY.

FROM ecclesiastical antiquity I am not aware that a single precedent is, or ever has been, alleged in favour of the Independent or Congregational scheme.

—:O:—

CHAPTER III.

PRESBYTERIANISM—SCRIPTURE.

THE Presbyterian scheme is this, that in Churches where there are Bishops, Presbyters, and Deacons, the Presbyters have authority by divine right to ordain, equally with, and independently of the Bishop; and may therefore lawfully and validly separate from the Bishops, and exercise the power of ordination when occasion requires. Let us see what ground there is in Scripture for such an opinion.

§ 1. In the Old Testament, I know of only one case corresponding to this, namely, that of Korah and his company*, who, being Levites, and invested with a share

* Numb. xvi.

in the Ministry, conceived themselves equal to their superiors, and therefore undertook to perform their offices. But as all who were joined in that act were burned with fire from the LORD, as all who abetted them were swallowed up by an earthquake, and they who murmured at this judgment destroyed by the plague, it does not seem to be a precedent which men should be glad to follow. "Hear,

Presbyters

I pray you, ye sons of Levi, seemeth it but a small thing

Son of GOD

unto you that the GOD of Israel hath separated you from

Christian people

the congregation of Israel to bring you near to Himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? . . . and

Episcopate

seek ye the Priesthood also?"* Let the sentence be paraphrased, as it is here overlined, and it is ready made to our present purpose. § 2. In the New Testament we have several instances of teachers, probably Presbyters, behaving themselves unruly towards their Chief Pastors, and setting themselves up as equal with them; for instance, those spoken of 2 Cor. xi. 12, who "transformed themselves into Apostles of CHRIST;" against whom, therefore, the *Apostle* threatens "sharpness" *according to the power which the LORD had given him*: † those again, of whom, St. Paul speaks in his address to the Presbyters at Ephesus, "*Of your own selves shall men arise, speaking perverse things, to draw away disciples after them*;" against whom he therefore gives a caution. § 3. Diotrophes, mentioned by St. John, in his third epistle, is another instance; he not only in his own person, set at nought his Chief Pas-

* Numb. xvi. 8, 9, 10.

† 2 Cor. xiii. 10; Ibid. x. 2.

tor's authority, "prating against him with malicious words," but proceeded to turn those out of the Church who acknowledged it. Just like the Scottish Presbyterians at this moment, among whom proceedings have been instituted against one of their ministers for showing so much respect to Episcopacy, as to let his children receive Episcopal baptism.* But as St. John threatened to "remember" Diotrephes' deeds, it is plain he did not approve of such conduct. § 4. Nor does this appear to have been a solitary case, for St. Jude uses the plural number, when he mentions, with reprobation, those who "spoke evil of dignities"† and "perished in the gainsaying of Korah;" yet even these had not gone so far as to set up separate worship, for he speaks of them as partaking of the feasts of charity.‡ The very last book of the Bible is occupied on this point of ecclesiastical order, the Angel of Ephesus being commended, because he had tried some who said they were Apostles, and had "found them liars."§ It must be admitted, I think, that these precedents, which in appearance, very much resemble the course adopted by the Presbyterians, have little in them to sanction or encourage any to follow them. The Presbyterians will perhaps deny that these are cases in point, for they will say, We admit that the Apostles themselves had a superiority by divine appointment; but we deny that such superiority was ordained for a continuance, and contend that, after their death, all superiority among Pastors was of merely human origin, and might therefore safely be set aside by human authority alone.|| § 6. Let us,

* Case of Mr. Stevenson, Licentiate in the Presbytery of Chirn side.

† Jude v. 8. 11.

‡ Jude v. 12.

§ Rev. ii. 2.

|| Such being the only argument by which, with any show of decency, the Presbyterians can avoid the force of the apostolic examples, charity has led me to use it in their behalf. But truth requires me to add, that

then, enquire further into the grounds on which this allegation rests. I believe it will be found to depend very much upon a dexterous interchange of certain names, which at the first were used in common, but have since been, by common usage, appropriated to distinct offices, such as Bishops, Apostles, Presbyters, Deacons. Our Lord Himself is sometimes designated as an Apostle,* sometimes as a Bishop,† sometimes as a Deacon.‡ The Apostles are not only designed by that title,§ but their office is called a deaconship,|| and bishoprick¶ and they themselves frequently styled Presbyters** and Deacons.†† Again, the Pastors at Ephesus whom St. Paul addresses, are called indiscriminately Bishops ‡‡ and Presbyters,§§ and the same indiscriminate use of the terms is observable in St. Paul's 1st Epistle to Timothy||| and in that to Titus.¶¶ From this they sagely argue, that as the Apostles are called Presbyters, therefore the Presbyters, such as are now known by the name, are equal to the Apostles; but seeing that the Apostles are still more frequently called Deacons, this argu-

they do not stick at denying that the Apostles themselves had any sole jurisdiction. According to them the commission, Matt. xviii. 20, was given to all Ministers equally. "There is no very clear evidence that they had this *sole* power and authority." "I think we find no declared authority *SOLELY* belonging to them as Apostles, to call any Ministers to account or depose them." Such are the assertions of one of the latest writers on the Presbyterian side. One might have thought that the sentence concerning certain false teachers, "whom I have delivered unto Satan, that they may learn not to blaspheme," 1 Tim. i. 20, had been proof sufficient of such authority, and of the exercise of it. But thus it is that one evil step draws another; they who begin by carping at the authority of Bishops, presently proceed further to carp at that of the Apostles, and will probably, not be deterred from carping at that of our Lord Himself.

* Heb. iii. 1.

† 1 Pet. ii. 25.

‡ Rom. xv. 8.

§ Luke vi. 13.

|| Acts i. 18. 25.

¶ Acts i. 20.

** 1 Pet. v. i. 2 John 1. 3 John 1.

†† 1 Cor. iii. 5. 2 Cor. iii. 6. Ibid. vi. 4.

‡‡ Acts xx. 28.

§§ Acts xx. 17.

||| 1 Tim. iii. 1, 2. and v. 17.

¶¶ Tit. i. 5. 7.

ment if worth any thing, would make the Deacons equal to them also; nay, as CHRIST Himself is called a Deacon more than once, and never a Presbyter, their argument would go to show that Deacons are equal to JESUS CHRIST, and superior to Presbyters. Their argument therefore destroys itself, and sufficiently shows that it is not by the mere application of terms, thus indiscriminately used, that anything can be determined as to the fact or kind of subordination in the Ministry warranted by the Scriptures.

§ 7. But, say the Presbyterians, in St. Paul's Epistle to the Philippians he sends salutation to the Bishops and Deacons,* with no allusion to any other office, therefore there were only these two instituted by the Apostles, and any thing beyond this is of human origin.

Answer 1st. So do the Prophets Isaiah, and Jeremiah, and Ezekiel, uniformly designate the Jewish ministry as Priests and Levites, with no allusion to any other office; and a man might as well argue, that therefore, at that time, there was no superior office, no high priesthood among the Jews, as that there was no superior office, no chief episcopate, among the Christians when St. Paul wrote.

Answer 2nd. If they will stand by this text, and adhere to the letter, it will prove that Bishops and Deacons are of divine institution; Presbyters not, and therefore not so highly to be accounted of; and prove ordination by a Deacon to be safer than by a Presbyter.

Answer 3rd. The very fact of St. Paul addressing a pastoral letter of directions and instruction to these persons, proves that there was a class of Ministers superior to these; nor was he alone in doing so, for the Epistle was not in his name only, but in that of Timotheus also, thus

* Phil. i. 2.

clearly proving that the superiority or chief pastorship was not confined to the first Apostles only, but was exercised by them in common with those whom they had admitted to their own order ; not to mention Epaphroditus, whom St. Paul, in that very Epistle, designates as the Apostle of the Philippians.

§ 8. Again, say the Presbyterians, when St. Paul addressed the Presbyters at Ephesus whom he also called Bishops, he made no mention of any superior, which, sure, he would have done, had they had one.

Answer 1st. Neither did he make mention of Deacons ; if the argument therefore is worth anything, it will show that there were no Deacons at Ephesus. So in Hosea, Joel, Micah, Zephaniah, and Haggai, Priests only are mentioned, and neither High Priests nor Levites ; so that if the Presbyterians' argument from Acts xx. will hold, we shall be bound to conclude that in the time of these prophets there was but one order of Ministers among the Jews. The argument therefore destroys itself.

Answer 2nd. The fact of St. Paul's strict and authoritative charge to their pastors, shows that he himself exercised superiority and authority over them. Nor was he alone in this, but it is plain from that chapter that he had *with him at the time another*, joined therefore probably with him in his address, to whom by comparison of dates, it appears, that he *had already*, during his own absence, *committed the particular superintendence of these very Pastors, even Timothy* ; as he says in his first Epistle to him, "I besought thee to abide still at Ephesus, while I went into Macedonia, *that thou mightest charge some that they teach no other doctrine :*"* a clear superintendence over the Pastors. Now it was on St. Paul's return

* 1 Tim. i. 3.

from Macedonia, that *having Timothy with him*, he gave this pastoral charge to the Pastors at Ephesus, rendered, probably, the more necessary on this account, namely, because their chief Pastor Timothy was to accompany him on his journey.

§ 9. Again, say the Presbyterians, in the Epistles of St. Paul to Timothy we have mention of two classes of Ministers: 1. That to which the terms Bishops and Presbyters are equally applied, as they are also in the Epistle to Titus; 2. The Deacons, with no instructions about any other.

Answer. It is very true; but equally so that Timothy is vested with *authority over both these classes*. And equally true, that while the commission to execute such superintendence runs in the sole name and person of St. Paul, so it is addressed to Timothy in the singular number. "I besought THEE to abide still at Ephesus, that THOU mightest charge some." "This charge I commit to THEE, son Timothy:" and that not the slightest intimation is given of either the Deacons, or the Presbyter-Bishops, having any share whatever in the responsibility of the superintendents' duties. Timothy is not required to take any of them into consultation, neither in receiving accusations against any of their number, nor in administering rebuke to them, nor in judging of the qualifications of those who were candidates for either of these offices; nor in appointing or ordaining men to these offices. All the instructions to Timothy are given to him in the *singular number*, "receive THOU," "rebuke THOU," "lay THOU hands," and the like; and afford incontrovertible testimony that both the offices under consideration were quite subordinate to his.

§ 10. Lastly, say the Presbyterians, what do you make of the Presbytery, 1 Tim. iv. 14, who are said to have or-

dained Timothy? Surely, this must be understood of Presbyters such as we now have them, and must be considered conclusive warrant for their conferring orders.

Answer 1st. As it is undeniable from the Epistles of St. Peter and St. John, that the Apostles frequently designated themselves as Presbyters, we are at perfect liberty, provided there be nothing in the context to forbid it, to understand the College of the Apostles to be intended in this place. In this sense, accordingly, in the early ages, when there was not a single Presbyterian community existing in Christendom, all the commentators understood the passage. Thus Chrysostom observes, "He does not speak here of Presbyters, but of *Bishops*, for Presbyters did not ordain a Bishop." Theodoret observes, "In this place he calls those the Presbyters, who *had received the grace of Apostleship*." Theophylact, "That is of *Bishops*, for Presbyters did not ordain a Bishop." Is there, then, any thing in the context, which shall oblige us to set aside this interpretation as unsound? So far from it, that in the Epistles to Timothy and Titus, the persons whom the Presbyterians would hold competent to ordain a Chief Pastor over themselves, are not spoken of as competent to ordain even a Deacon. Moreover, in the second Epistle, St. Paul ascribes Timothy's ordination to his own act.* The Presbyterians would represent this last passage to relate to miraculous gifts; but as there is nothing in the context to warrant such a supposition, but the contrary, it cannot be urged. The first passage runs thus, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." The other, "Stir up the gift of God which is in thee, by the putting on of my hands." I would

* 2 Tim. i. 6.

only further observe, that if we are to resort to accurate criticism of the force of the texts themselves, there is a difference between the prepositions used, which deserves to be noted. The preposition in the latter signifies an *instrumental cause*, *διὰ*, *through*, “*by means of the laying on of my hands:*” in the former it has not that force, being *μετὰ*, *together with*, or “*accompanying the laying on of hands of the Presbytery.*” So that, even if it could be shown, which it cannot, that by the Presbytery were meant merely Presbyters, such as we now understand by the term, it would still remain that Timothy’s ordination was ascribed to St. Paul as the instrumental cause; and not to the Presbytery except as assisting in the rite.

These, as far as I know, are the only Scripture grounds which have been adduced in behalf of Presbyterianism.

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CHAPTER IV.

PRESBYTERIANISM.—ECCLESIASTICAL ANTIQUITY.

NEXT let us consider the support which the Presbyterians think their scheme can derive from ecclesiastical antiquity. Four, and, as far as I am aware, only four, precedents have been appealed to by them. § 1st. That of the Church of Corinth. St. Clement, Bishop of Rome, the companion of St. Paul, and “whose name is in the book of life,” wrote an epistle, in the name of the Church of Rome, to the Church of Corinth, on occasion of some disputes which had arisen in the latter. In several places in this epistle he bids the Corinthians be subject to their

Presbyters ; in another, says that the Apostles, when they founded Churches, ordained of the first fruits of their conversions, Bishops and Deacons. Lo ! in this latter place, say the Presbyterians, there are only two orders mentioned ; and, in the former, he speaks only of Presbyters : it is clear, then, that he acknowledged only two orders of Ministers, and that Presbyters and Bishops were the same thing in his days. *Answer* 1st. But, as we have seen above, that the Prophets, through many centuries, designated the Jewish Ministers, as Priests and Levites, or Priests only, with no mention of High or Chief Priest ; and, as no one ever thought it reasonable to contend, that, therefore, in their days there was no High Priest ; so, neither in this case does it appear reasonable to argue that there was no High or Chief Presbyter, because St. Clement has not expressly named him in these places.

Answer 2d. The unsoundness of the Presbyterian inference is shown beyond redemption, when we find St. Clement expressly ascribing to *Divine appointment, obligatory in his time, the triple order of ministry.* These are his words : “ It will behove *us* [this is an epistle from a Christian Bishop to a Christian Church,] looking into the depths of Divine knowledge, to do all things in order whatsoever *our Lord has commanded us to do.* *He has ordained, by his supreme will and authority,* both where and *by what persons* they [the sacred services and oblations] are to be performed. For the CHIEF PRIEST has his proper services ; and to the PRIESTS their proper place is appointed ; and to the LEVITES appertain their proper ministries ; and the layman is confined within the bounds of what is commanded to laymen.” § 40. Thus the negative testimony of Clement in one place would not only not fairly bear the construction which the Presbyterians put upon it,

even if it stood alone; but is utterly and completely overthrown by his positive testimony in the passage last cited. So that the Church of Corinth must be returned "not guilty" of the charge of Presbyterianism. §2. The next precedent cited is that of Alexandria, where it is pretended that, for about 250 years after Christ, the Presbyters ordained the Bishop. This rests upon the supposed testimony of two witnesses: "St. Jerome, who lived 150 years, and Eutychius, who lived 750 years after the time mentioned. I wonder what would be said of any Churchman who should attempt to found a precedent on two single witnesses so far removed. However, let us consider what their evidence amounts to. St. Jerome speaks thus: "At Alexandria, from the Evangelist Mark, to Heraclas and Dionysius the Bishops, the Presbyters always gave the name of Bishop, or nominated to be Bishop, one chosen from among themselves, and placed in a higher degree." "Presbyteri semper unum ex se electum, in excelsiori gradu collocatum, episcopum, nominabant." Observe, 1st, The utmost that can be made of this passage, by itself, is that the Presbyters at Alexandria had a voice in the appointment of the Patriarch, which, in other places, rested with the Bishops of the province. And even this is not distinctly stated; Jerome does not say, the Bishop was chosen *by* the Presbyters, but *from among* them. Nor does he say *by whom* he was placed in the higher degree. Observe, 2d, That St. Jerome proves, by his very next sentence, that he did not mean that the Presbyters ordained the Patriarch; for he subjoins, "For what does a Bishop do, *except ordination, which a Presbyter may not do?*" Observe, 3d, That from the very passage appealed to by the Presbyterians, it appears that, from the days of St. Mark, the founder of the Church of Alexandria, inclusive, the Church there

had always been governed by a single Chief Pastor, called Bishop, of *a higher degree* than Presbyters; so that Episcopacy is admitted to be an evangelical arrangement. Thus the chief evidence witnesses the direct contrary to that for which appeal had been made to him. Next let us call the other witness, Euty chius, a writer of the tenth century, who states, that "St. Mark instituted twelve Presbyters at Alexandria, who, upon the vacancy of the See of Alexandria, did choose of their number one to be head over the rest, and the other seven did lay their hands upon him, and made him Patriarch."

But observe, 1st, That even if we could receive Euty chius' statement without exception, before the Presbyterians could derive any benefit from it, they must show, 1st, reason to believe that the Presbytery here spoken of was not an Episcopal or Apostolic College, as we have seen before, that all the early commentators understood the Presbytery (1 Tim. iv. 14) to be. 2dly, That the Patriarch, thus appointed, received no other ordination: and, then, when they have done all this, still thus much will remain proved against them by this very story, that Ecclesiastical Government by a community of Presbyters, without a Chief Pastor over them, was unknown at Alexandria as well as in the rest of Christendom.

But observe, 2d, That if Euty chius, who lived in the tenth century, is allowed to be a competent witness of what happened in the first and second, Severus, a writer of the same age and country, must be also allowed to bear testimony: Severus distinctly speaks of Bishops and Presbyters and Laity being all concerned in the appointment of Patriarchs of Alexandria, in the very earliest successions. So that we must inquire further whether any other historical evidence, that may be adduced on the point, tends most to confirm Euty chius or Severus.

Now, 1st, it is certain that all the other Churches received the Canons, called Apostolical, which require a Bishop to be ordained by two or three Bishops, and recognize no other order as qualified to ordain. Between these Churches and Alexandria constant communication was kept up, sometimes on the most friendly, sometimes on the most unfriendly footing. But in none of their intercourse, neither amicable nor hostile, is this point of difference ever urged; which, sure, it would have been, on one side or the other, as a handle of reproach if it had really existed. 2dly, The learned Abraham Echellensis has shown* that, from the beginning, these very Canons were received by the Church of Alexandria itself; so that the Christians, there, must have violated their own laws, had they done as the Presbyterians suppose. 3dly, We find from other quarters that, as early as A.D. 300, there were not less than 100 Bishops in the Patriarchate of Alexandria; 4thly, which seems decisive of the point, we find a question coming before a Council at Alexandria, A.D. 339, concerning one Ischyra, who acted as a Presbyter, pretending to have received orders from a certain Colluthus. But, when it was made plain that Colluthus himself had died a Presbyter, the Council decreed that all on whom he had laid hands should be regarded as mere laymen.† Surely, the world will hardly be persuaded that the Council would have thus denied the power of a Presbyter to ordain even a Presbyter, if, in the memory of living men at the time, their Patriarch himself had received no other ordination. What, then, must we suppose to have been the grounds of the opinions expressed by Jerome and Eutychius? Simply, some peculiar privileges in the *election* of the Patriarchs of Alexandria, which, from several other

* Eutychius Patriarcha Alex. Vindicatus. Rome, 1661.

† Athanas., vol. ii, p. 732.

quarters, we learn that the Presbyters of that city possessed. Abraham Echellensis, in the documents relating to the Alexandrian Church, which he has collected, has preserved one which gives an account of a discussion between the Bishops of the province, and the Presbyters of the city, upon this very point; in which, while the Bishops freely acknowledged the right of election to be in the Presbyters, they as freely asserted their right of veto upon such election, provided the persons elected were unworthy of the office.* This pretended precedent must, therefore, fall to the ground, and the Church at Alexandria, like that at Corinth, be returned "Not guilty of Presbyterianism."

§ 3. The third precedent relied upon by the Presbyterians, is the monastery of Iona or Icolmkill, in Scotland. For this they appeal to a single passage of Bede. This writer, having remarked, in one place, upon the peculiar privileges enjoyed by the head of this monastery, in that he exercised authority over the Bishops,† says in another, that, upon the occasion of the King of Northumberland requesting a Bishop of the Scots, the monks of Iona chose Aidan, and made him a Bishop. From which the Presbyterians infer that he received only Presbyterian ordination, and was, therefore, nothing but a Presbyter after all. This conclusion would appear most gratuitous and unsound, even if we had nothing else to guide us but this single passage of Bede. For, what would be the sense of saying, that a man *received the degree of Episcopacy*,‡ as Bede does in this very place, if he really received no such thing? But when we know from the passages just cited from him, that there must have been Bishops in Scotland at the time; (else why should he say that the Abbot of Iona had authority over those in his

* See Le Quien in his *Oriens Christianus*, Patr. Alex.

† Bede, iii. c. 4.

‡ Bede, iii. 5, at the beginning.

district?) when we know from a letter of Pope John, which he gives in the preceding book, that there were certainly five Bishops there, who are named in that letter, distinct from the Presbyters: "To the most beloved and most holy Tomianus, Columbanus, Cronanus, Dimanus, and Baithanus, Bishops; Cronanus, Hermannus, Laustranus, Scillanus, and Segianus, Priests; Saranus, and the rest of the Scottish Doctors or Abbots," &c. † and when we know, from the Ulster annals, as cited by Archbishop Ulster and others, that there were Bishops actually members of the monastery itself;—by what rule of reason are we to suppose that the monks of Iona neglected the proper officers of ordination, who were all at hand, and went out of their way to do an important work in an irregular manner? The conduct of Finan, a Scottish Bishop, on occasion of ordaining Ceadd to be Bishop of the East Saxons, when he called in two other Bishops to aid him,* shows plainly that the Scottish Church at that time was as sensible of the Apostolical Canons as the Church of Rome. So that this case, like the two others, will not bear investigation; the Scottish Church must be returned "not guilty;" and the superiority of the Abbot of Iona over the Bishops of his house, turns out to be of the same nature with that which the Dean of Westminster exercises over the Bishop of Gloucester, one of the Prebendaries of that Chapter; or that which the Dean of Exeter, as such, exercises over his own Diocesan, as treasurer of that Chapter. The Chapter of St. Patrick's, where the Archbishop of Dublin, as Prebendary of that Cathedral, is, as such, subordinate to the Dean of that Church, is another similar instance.

§ 4. The only other precedent appealed to by the Presby-

* Bede, iii. 22.

† Bede, Eccles. Hist. ii. 19.

terians is that of the Waldenses. In this instance I will admit, that, although the evidence is far from being decisive in their behalf, it does not admit the plain and easy refutation which we have found in the other cases. I will state, as impartially as I can, the grounds for and against supposing the Waldenses not to have been Episcopalians, and will leave the reader to draw his own conclusion from such equal and contradictory evidence. The question is not, what they are *now*,—for that they are, at the present time, Presbyterians is certain; but what they were before the Reformation? On one side, we have, 1st, the accusations of their Roman Catholic persecutors, that they were without any duly-ordained ministry, and that they allowed mere laymen to discharge ministerial functions among them;* 2. The contempt expressed by Peter Waldo, one of their most eminent writers, for the distinction of orders, which he styles one of the marks of the Beast.† These would lead us to regard them as mere Congregationalists. On the other hand, we have, 1st, the certain fact, that when, in the seventeenth century, all their Pastors were cut off by the plague,‡ they did not pretend to ordain others for themselves, but applied to Geneva to have some ordained and sent to them. This fact, which shows that they had some regard for some orders, and some pretence of succession, clearly shows that the Roman Catholic charges were exaggerated, and Peter Waldo's sayings either hyperbolic or not received among them; and, consequently, affords room for believing it possible that they might have retained Episcopal succession, as they did the name of Bishops, among them from the beginning down to that time. 2d, The alleged fact of the Bohemian Reformers having applied for and

* Pylicdorf, cited by Bossuet, iii. 45. † Cited by Leger. ‡ Leger, p. 206.

received Episcopal consecration from one Stephen, a Bishop of the Waldenses, who had emigrated into Austria. While, therefore, I conceive that the Churches of Corinth, Alexandria, and Iona are entitled to a verdict of acquittal from the charge of Presbyterianism brought against them by the Presbyterians; I think that the sentence "not proven" is all that can be returned in the case of the Waldenses. And here I will take my leave of the evidences from Scripture and ecclesiastical antiquity to which the Presbyterians have appealed in defence of their position; which I have considered at greater length than, (I think,) their importance deserves; that I might avoid a charge, so frequently brought by the weaker party, against those who summarily set aside their idle, make-believe proofs, of refusing fairly to meet and answer their allegations.

§ 5. As to the sayings of individual writers affirming Bishops and Presbyters to be one order, I have no objection to admit the affirmation in the sense in which it is made by those writers: namely, that the Bishop and his Presbyters are so far, and no farther, of one and the same order, as the High Priest and Priests of the Jews; among whom, though both these were spoken of, and in some senses were of one order, yet the offices were distinct, had different duties assigned to them; *e. g.* the High Priest alone entered the Holy of Holies: and different modes of appointment; the mode of investiture being distinct, *e. g.* the breastplate and mitre: and the anointing also; they who were already Priests receiving special anointing for the office of High Priest, (Lev. vi. 2,) and that by Divine authority. Of all the writers most appealed to as exalting the office of Presbyters, no one is so great a favourite with the Presbyterians as St. Jerome, who used language on the subject unknown in the Church until his time. Yet even he, not only *denies to Presbyters the power of*

ordination ; not only affirms that the superiority of Bishops over Presbyters was established when men began to say, I am of Paul, and I of Apollos, i. e. in the lifetime of the Apostles ; but again and again declares, that what Aaron and his sons were among the Jews, that the Bishop and his Presbyters were among the Christians.

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CHAPTER V.

PRESBYTERIANISM.

BUT now, although all the evidences appealed to by the Presbyterians in support of their position are found on investigation to be nothing worth, yet, for the sake of the argument, though directly contrary to the truth, I will, if they please, for a moment, admit their position, and proceed to inquire what practical difference it will make, or how they will be one jot bettered or justified thereby. Let us suppose, then, that when the Apostles left the Church, they left it under two orders of ministers, 1. called sometimes Presbyters, sometimes Bishops, whom, therefore, for brevity's sake we will call Presbyter-Bishops ; 2. Deacons : the power of ordination and of government resting in the first. That, afterwards, when divisions arose in the Church, the Presbyter-Bishops, to avoid disputes among themselves, appointed one of their number to a pre-eminency over the rest, and left in his hands the chief exercise of government, and the sole exercise of or-

dination, giving him the name of Bishop. Now, it must, I think, be admitted, that the Presbyter-Bishops, who were alive when this supposed alteration took place, would retain in themselves the inherent *right* to ordain; and might validly exercise that right, if occasion should require. But when these all died off, leaving only the single Bishop in the exercise of this function, then, it is clear, that *none could thereafter claim any ministerial authority except through him, and only such as he gave*. That single Bishop would remain in each Church, the sole representative of the original (supposed numerous) body of Presbyter-Bishops, and only those persons could claim to be his equals or to have authority to ordain, whom he himself should admit to that equality, or invest with that authority. But the Presbyters, such as has been understood by that term ever since the Epistles of Ignatius, or the Code of the Anti-Nicene Church, never were ordained by the Bishops to be their equals, nor vested by them with authority to ordain, the rites at the ordination of a Bishop having been in all ages distinct from those at the ordination of a Presbyter. So, then, while, in all ages of the Church since the death of the Presbyter-Bishops existing when Episcopacy was established, the two orders of ministry, *i. e.* Presbyter-Bishops, and of Deacons, (which this theory supposes to have been alone apostolically instituted,) have been continued and represented by the Bishops and Deacons, an intermediate order of merely human origin (according to this theory,) will be found existing: namely, Presbyters not ordained to be ordainers. But it is from this last intermediate humanly instituted order, on whom was never conferred at ordination the power to ordain, that the Presbyterians of Germany, Denmark, France, Scotland England, Ireland, and North America, derive their pretended orders. The per-

sens on whom Bugenhagen, Calvin, Knox, and Wesley laid hands, fancied that power of ordination was conferred upon them by those, who, even if the Presbyterian theory were admitted to be true, are shown never to have received such power themselves.

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CHAPTER VI.

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SINCE then, not only do all the proofs, whether Scriptural or ecclesiastical, adduced in behalf of the original Apostolical constitution of the Church for which the Presbyterians contend, fail to support it; but that very constitution, if admitted, proves indisputably the untenableness of the Presbyterians' position, and the invalidity of their orders; I think we may safely, without fear of being charged with a desire to avoid full discussion, proceed to consider whether more satisfactory and consistent testimony both from Scripture and from antiquity can be adduced in behalf of the claim of some other scheme to a Divine origin. Let us examine, then, the grounds on which Episcopacy lays claim to a Divine origin.

But, as I concluded the examination of Presbyterianism by showing, that, even if their scheme of Apostolical constitution for the government of the Church were freely admitted, it would utterly fail of vindicating their course, and would prove the first ordainers of their Ministers to have been incompetent to discharge such an office; so I will commence the Episcopalian section by showing, that its utter failure to make good its claim to a Divine origin

will not avail to clear the Presbyterians of guilt. For whensoever and whencesoever the order and authority of Bishops, as single superintendents over other orders of Ministers, and over the whole Church within their respective districts, took its rise, yet this is admitted by the Presbyterians themselves, that wherever such an order exists, it ought to be respected and obeyed, unless it exceeds its power. Mr. Powell, the latest writer on their side, speaking of a passage of St. Ignatius, says that it "signifies that where a superintendent had been appointed for the sake of order, that order ought to be kept:" and then adds, "Very right; so say all Churches where a superintendency has been established, though making no pretensions to Divine right for it."* Again, he says, "It is a plain Scriptural principle that Ministers are to govern the people, that they are to govern according to the letter and spirit of their commission; and that whilst they so govern, the people are bound by the authority of the word of God to submit to their government, and to honour them as those who watch for their souls; but when Ministers violate the law of their commission, their authority so far ceases, and the people are, in that proportion, free from obligation to obey them."† Calvin, one of the first leaders of this scheme, had said long before, that those persons were worthy of anathema, who would not submit to truly Christian Bishops, if such could be had.‡ And, ages before him, *the second general Council, that of Constantinople*, (which is one of the four to which the English statutes§ since the Reformation appeal, as the English Canons did before,|| as the test together with the Scriptures, for determining heresy,) *declared those persons to*

* Powell on Apostol. Succession, p. 51. † Tract. de Reform. Eccles.

† Powell on Apostol. Succession, p. 89. § 1 Eliz. c. 1, § 36.

|| Canons of Ælfric.

be heretics who, however sound their profession of faith may be, *made separations and gathered congregations contrary to our Canonical Bishops.** Whether, therefore, the origin of Episcopacy be Divine or human, yet this is clear from the above; namely, that seeing the British Churches were and are actually governed by Bishops, the Presbyterians can no otherwise avoid the condemnation of heresy denounced by the Council of Constantinople, and acknowledged and ratified by the English parliament, nor the sentence of anathema awarded by Calvin, nor the testimony of Mr. Powell of open violation of the written Law of God, against those who break that established order, than by proving that the British Bishops, either are not truly Christian Bishops, or have violated the law of their commission; a totally different question from that under consideration. But though it thus appears of what comparatively little importance it is as regards the justification of the Presbyterians, whether the claim of Episcopacy to a Divine origin can be established or not, still I believe the proof of it to be such as must carry conviction to every mind open to embrace the truth, as strong and full, I verily believe, as can be advanced in behalf of any other religious truth which Christians receive; sufficient for all, in short, who are content to "walk by faith and not by sight."

But before proceeding to the proofs, I will endeavour to remove certain popular objections, irrespective of Scriptural or ecclesiastical testimony, which not only avail to prejudge the question, and to prevent men from making an impartial examination of the grounds on which it rests, but also have a still more fatal effect, in that they incline men, if perchance they do enter into the examination, to do violence to the conviction of their own minds, and to

* Canon vi.

set aside the impression conveyed by the testimony, under the idea that there must be something essentially wrong in the Episcopal scheme itself.

§ 1. *Objection I.* The Episcopal scheme is uncharitable, for it condemns all others.

Answer. As charity aims, or should aim, at the welfare of mankind, and as the welfare of men is inseparably involved in their reception of and adherence to the truth, it follows that that which is most true, must be most charitable. The only question, then, is, whether the Episcopal scheme is *true*; if so, charity requires that we should teach it, and forbids our keeping it back.

§ 2. *Objection II.* But is exclusive, therefore it must be untrue.

Answer 1. As truth is one and not manifold, the exclusiveness of the scheme is, at first sight, an argument in favour of its being true.

Answer 2. As the Christian religion, of which Episcopacy professes to be a tenet, is itself exclusive, "I am GOD and there is *none else*;" "no man cometh unto the Father *but by me*;" "neither is there salvation *in any other*;" "there is *none other* name under heaven given among men whereby we must be saved;"—the exclusiveness of Episcopacy makes in favour of its being a genuine Christian doctrine; and as there is to Christians not only "one (only) LORD, and one (only) GOD," but also "one (only) Faith, and one (only) Baptism," the exclusiveness of that which professes to be an article of this one Faith and to be the authority for that one Baptism affords a *primá facie* probability of its being a genuine article of that one faith, and the true authority for that one Baptism.

It is, I believe, chiefly, if not wholly, on account of the exclusiveness of the doctrine that we who maintain it are exposed to hatred and reviling; and if we may judge

from the language of our revilers, shall have to endure persecution, if it shall be in their power to inflict it. If we would be content to teach Episcopacy as one among many schemes equally true or equally doubtful, it should seem from their latest writings, that we should not be disturbed; but because we teach it, as the Scriptures and the Church have delivered it to us, exclusively, therefore the world hateth us. Just so, if the early Christians could have been content to profess their religion, as one of the six hundred tolerated by heathen Rome, and had been liberal enough, according to the modern abuse of the term, to regard all religion as pretty much alike, they would have had no need to endure the cross, the stake, or the teeth of wild beasts: but because they taught their religion, as the Scriptures and the Church had delivered it to them, exclusively, therefore the world hated them. While, therefore, the charge of exclusiveness is an argument in our favour against whom it is brought, seeing that we bear it in common with the primitive martyrs; it is an argument against those who bring it, seeing that they do so, in common with the very heathen.

Objection 3. But you hold it in common with the Papists, therefore it must be Popish and unchristian.

Answer 1. This is an old device of the Papists, to weaken the hands of the defenders of the Church of England, the great bulwark of Protestantism, by contriving to raise up imputations of Popery against them, that by thus confounding in men's minds the distinction between Catholic and *Roman* Catholic, they may beguile them to the latter, under pretence of the former; or may lead them through aversion to the latter, to cast off some portions of the former, and so render themselves open to reproof; or, at any rate, may weaken and divide the Catholic opposers of Popery, by infusing among them doubts,

and suspicions, and jealousies. One main instrument made use of by the Papists, in former days, for this purpose, was the dissenting pulpits. In the 16th century, one *Cummin*, a friar, contrived to be taken into the Puritans' pulpits, where as he stated at the councils, "I preached against set forms of prayer, and *I called English prayers English mass*, and have persuaded several to pray spiritually and extempore; and this hath so taken with the people that the Church of England is become as odious to that sort of people whom I instructed, as the mass is to the Church of England, and this will be a stumbling-block to that Church as long as it is a Church." For this the Pope commended him, and gave him a reward of 2000 ducats for his good service. Are there not many at the present day, of whom, if they were to apply to the Pope for a reward on the same score, all the world could witness that they have well deserved it at his hands? Surely our opponents have some reason to feel misgiving, when they find themselves thus treading in the footsteps of the heathen revilers of Christianity, and of the Popish hireling underminers of the bulwark of Protestantism.

Answer 2. The question is not, whether the doctrine be held by Papists, but whether it be Scriptural. If it be Scriptural, of which I hope to afford reasonable proof, then either we must be content to hold it, as we do many other things, *e. g.* the Creed, the LORD'S PRAYER, the Ten Commandments, in common with the Papists, or we must be content to acknowledge the Popish religion to be, in this respect, more Scriptural than our own. This, I, for one, am not prepared to do; and therefore, believing the doctrine of the Apostolical succession to be Catholic and Scriptural, will never so far betray the cause of truth, as to consent to surrender it to the sole use of the erroneous Papists.

Objection 4. But it is not merely Popish, it is Judaical, and therefore must be unchristian.

Answer. As our LORD instituted the Sacrament of Holy Baptism in a Jewish rite, namely, in the washing wherewith the Jews admitted proselytes; and instituted the sacrament of the Holy Eucharist or LORD'S Supper in a Jewish rite, namely, in the Mincha, or bread and drink offering; in each case exalting a carnal ordinance into a means of spiritual gift or grace: it is rather an argument in favour of our doctrine than otherwise, that it finds for the Christian Ministry,—the dispensers of these sacraments, a prototype in the Jewish dispensation like that which we find for the sacraments themselves. Accordingly, St. Clement of Rome, and St. Jerome, (whom especially I cite, because especially appealed to by our opponents,) both concur in speaking of the orders of Christian Ministry under the very terms, (High Priest, Priests, and Levites,) which obtained under the Mosaic dispensation. And with this agree the sayings of the Apostles. “Ye are a royal Priesthood,” said St. Peter, addressing the Christian Churches in the very language which Moses had used toward the Israelites. Compare 1 Pet. ii. 9. with Exodus xix. 6. “CHRIST hath made us Kings and Priests unto GOD and his Father,” saith St. John.* “The Priesthood is changed,” saith St. Paul, not destroyed.† But if there be a Priesthood upon earth, as all these bear witness that there is, and as the Prophets foretold there should be, in the Christian Church,‡ then what is there to hinder distinction of orders in the priesthood?

§ 5. *Objection 5.* But are not these sayings of our LORD, “Be ye not called Rabbi; for one is your Master,

* Rev. i. 6. † Heb. vii. 12

‡ Isa. lx. 17; lxxvi. 21. Mal. i. 11.

even CHRIST; and *all ye are brethren*; and call no man your father upon earth, for one is your Father which is in Heaven. Neither be ye called masters, for one is your Master, even CHRIST. But he that is greatest among you shall be your servant.* “Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you let him be your minister: and whosoever will be chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.”†—Are not these sayings directly subversive of all claims on the part of the Christian ministry, to authority and degree?

Answer 1. The best comment on the texts will be furnished by the lives of those to whom they were addressed, even the Apostles of CHRIST. If we find them exercising the authority of fathers and rulers over the Christian flock, as the Epistles of St. John, St. Peter, and St. Jude (who were of those immediately addressed,) and the Epistles of St. Paul (who was afterwards admitted to the same office,) distinctly show, then one of two things must follow, namely, either, that all these were Judaizers and Anti-Christis; which terms the irreverence of the present age has not, as yet, I think, applied to the Apostles themselves, though it has freely done so to their companions and commended disciples, St. Clement and Ignatius:‡ or else, that the texts do not really furnish the objection supposed by those who urge them: which will, probably, be the more readily admitted, when it is considered, that

* Matt. xxiii. 8—11.

† Mark x. 42—45. See also Matt. xx. 25—28. Luke xxii. 25—27.

‡ See a pamphlet, entitled “Consensus Omnium.” *Via Media.*

immediately after uttering these words of reproof to the Apostles, our LORD added, "I appoint unto you a kingdom, as my Father hath appointed unto me."*

Answer 2. The very words of the texts refute the objections which our opponents would ground upon them; for they unite in showing that the only way authorized by CHRIST, to dignity and exaltation in His Church, is by discharging the offices of the *ministry*, and thus *serv- ing* the Christian people. "Whosoever will be great among you, let him be your *minister*; and whosoever will be chief among you, let him be your *servant*."† Nor is it possible to see how men can be more truly the servants of others, than the Christian ministers are of the people committed to their charge; seeing that they are bound to wait upon them, and minister to their wants, whether they be high or low, rich or poor; not only when they assemble as guests in the courts of their Master's house, but also at their own houses. They are the servants of those with whom the greater part of our revilers would think it scorn to come in contact. The poorest beggars, the foulest sinners, in the most noisome dwellings, and under the most loathsome diseases, may command the attendance of the ministers of the Church who are under a vow to afford it; and count it a privilege and a happiness to do so, if they may have hope to save a soul from death. But they who are thus ordained to minister to the wants of CHRIST'S household are said by Him to be rulers over it. "Who then is that faithful and wise servant, whom his LORD hath made ruler over his household, to give them meat in due season."‡

Objection 6. But the doctrine was unknown to, or

* Luke xxii. 29.

† Matt. xx. 26, 27.

‡ Matt. xxiv. 45. Luke xii. 42.

unnoticed by, our Protestant Fathers [i. e. the Divines who in the 16th century opposed the Church of Rome,] and therefore we Protestants need not concern ourselves about it.

Answer 1. The Divines of the sixteenth century were neither the founders of the Christian Church, nor the writers of the Sacred Scriptures; and, therefore, neither the Scriptures nor the Church are to be tried by them, but they and their doctrine are to be tried by the testimony of the Scriptures, and by the voice of the Church. To these they appealed;* by these in their lifetimes they claimed to be tried.† If, therefore, it could be shown,

* Cranmer, *martyr*. “I protest that it was never in my mind to write, speak, or understand any thing contrary to the *most holy word of God*, or else against *the holy Catholic Church of CHRIST*, but purely and simply to imitate and teach those things only, which I had learned of *the sacred Scripture*, and of *the holy Catholic Church of CHRIST* from the beginning, and also according to the exposition of the most holy and learned fathers and martyrs of the Church. And if any thing hath, peradventure, chanced otherwise than I thought, I may err; but heretic I cannot be, forasmuch as I am ready in all things to follow the judgment of *the most sacred word of God*, and of *the holy Catholic Church*.” Appeal from the Pope to a General Council.

Ridley, *martyr*. “When I perceive the greatest part of Christianity to be infected with the poison of the see of Rome, I repair to the usage of the *primitive Church*.”

Farrar, Hooper, Taylor, Philpot, Bradford, *martyrs*: and Miles Coverdale. “We doubt not, by God’s grace, but we shall be able to prove all our confession here, to be most true, by the *verity of God’s word*, and *consent of the Catholic Church*.” Confession at Oxford, 1554.

† Philpot, *martyr*. His fourth examination. 1556.—*Bishop of Gloucester*. “I pray you, by whom will you be judged in matters of controversy which happen daily?” *Philpot*. “By the *word of God*, for *CHRIST* saith in St. John, the word that He spake shall be judge in the latter day.” *Gloucester*. “What, if you take the word one way, and I in another way, who shall be judge then?” *Philpot*. “*The primitive Church*.”—Determination of the Protestant restorers of our Church in Queen Elizabeth’s reign, made in convocation, 1571. “But chiefly they (preachers) shall take heed that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the *Old or New Testament*, and that which the *Catholic Fathers and ancient Bishops have gathered out of that same doctrine*.”

that in any instances, through defective information, or through the provocation occasioned by the *Papal abuses* of true doctrine, or through any other cause, they omitted any point of doctrine which can be clearly shown to be Scriptural and Catholic; we have the sanction of their solemn and reiterated appeals for making good their unintentional defects; and must be convinced that men would be acting most contrary to their intention, if, on the plea of personal regard to them, they should assist in either breaking off, or preventing the restoration of any particle of Scriptural, Catholic, and Christian truth.

Answer 2. Nothing can be more contrary to the truth, as far as the Church of England is concerned, than the allegation which forms the ground of this objection, namely, that our Protestant fathers, in the sixteenth century, were either ignorant or unmindful of this doctrine, as the following documents will show. In 1536, Henry VIII., we have the following statement signed by Cranmer, Latimer, and Shaxton, and some other of the Reforming divines, in common with Stokesly, Tonstall, Sampson, and others, who in many things adhered to the Papal errors. "CHRIST and His Apostles did institute and ordain in the New Testament certain ministers or officers, which should bear spiritual power, authority, and commission under CHRIST, to preach and teach the word of GOD unto His people; to dispense and administer the Sacraments of GOD unto them, and by the same to confer and give the grace of the Holy Ghost; to consecrate the blessed body of CHRIST in the Sacrament of the altar; to loose and absolve from sin all persons which be duly penitent and sorry for the same; to bind and excommunicate such as be guilty in manifest crimes and sins, and will not amend their defaults; to order and consecrate others in the same room, order, and office, where-

unto they be called and admitted themselves.
 This office, this power and authority, was committed and given by CHRIST and His Apostles, unto certain persons only, that is to say, unto Priests or Bishops, whom they did elect, call and admit thereunto by their prayer and imposition of their hands. The invisible gift or grace conferred in this Sacrament is nothing else but the power, office, and authority before mentioned; the visible and outward sign is the prayer and *imposition of the Bishop's hands*, upon the person which receiveth the said gift of grace. And to the intent the Church of CHRIST should never be destituted of such ministers, as should have and execute the said power of the keys; *it was also ordained and commanded by the Apostles, that the same Sacrament [of orders] should be applied and MINISTERED BY THE BISHOP* from time to time, and unto such other persons as had the qualities, which the Apostles very diligently describe, as it appeareth in the first Epistle of St. Paul to Timothy, and his Epistle to Titus."

In 1548, Edward VI., we find the following statement put forth by the authority of Cranmer, in a sermon on the Power of the Keys. "*The ministration of God's word, which our Lord JESUS CHRIST Himself at first did institute, was derived from the Apostles unto others after them, by imposition of hands, and giving the Holy Ghost, from the Apostles' time to our days.* And this was the consecration, orders, and unction of the Apostles, whereby they, at the beginning, made Bishops and Priests, and this shall continue in the Church *even to the world's end.*"

In 1549, Edward VI., we have the following declaration in the ordinal of the Church of England, already given above, but which it may be as well here to repeat. "It is evident unto all men diligently reading the Holy

Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in CHRIST'S Church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And, *therefore*, to the intent that these orders may be *continued*, and reverently used and esteemed, in the Church of England, NO MAN SHALL BE accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England, or SUFFERED TO EXECUTE ANY OF THE SAID FUNCTIONS, *except* he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly EPISCOPAL CONSECRATION OR ORDINATION."

In 1552, Edward VI., we have this Article, Twenty-third, of the Church of England. "It is not lawful for any man to take upon him the office of public preaching or ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the LORD'S vineyard."

Lastly, in 1558-9, Elizabeth, we find the following eminent Divines, SCORY, Bishop of Chichester; GRINDAL, afterwards Archbishop of Canterbury; COX, afterwards Bishop of Ely; ELMER, afterwards Bishop of London; GUEST, afterwards Bishop of Rochester; JEWELL, afterwards Bishop of Salisbury; and HORN, afterwards Bishop of Winchester, who was the mouth-piece of the party,

Divines selected to conduct the Protestant Controversy, maintaining, in the Council Chamber at a conference with the Papists, this assertion,

“THE APOSTLES’ AUTHORITY *is derived upon after ages, and conveyed to THE BISHOPS THEIR SUCCESSORS.*”*

§ 7. *Objection 7.* Though the principle be admitted, yet there is “no sufficient historic evidence of a personal succession of valid Episcopal ordinations.”

Answer 1. If nothing will satisfy men but actual demonstration, I yield at once: neither this nor any succession in the whole world, can be actually demonstrated. But if probable evidence, such as can be adduced in behalf of no other succession, may be deemed sufficient for all who are willing to walk by faith and not by sight, such evidence I will venture to present. If it be a moral impossibility that any man, who had not been duly consecrated, could be accounted a Bishop of the Church of England at the present time, then the *onus* rests upon the objectors to say how that, which is morally impossible now, could have been morally possible at any other period? seeing that the same rules which regulate this matter have ever obtained in the Church; rules recognizing the *Bishops only* as vested with power to ordain; and seeing that no one point of ecclesiastical regulation was more jealously guarded than this. The rule of the Church of the first three centuries we have before seen—“Let a Bishop be ordained by two or three Bishops,” a rule so universally received, that we find it repeated not only in general councils, as at Nice,† “A Bishop ought to be constituted by all the Bishops of the province, but if this be not practicable by reason of urgent necessity, three must

* Collier’s Ecclesiastical History, ii. 414—418.

† Canon iv.

by all means meet together, and with the consent of those that are absent, let them perform the ordination;" but repeated in the provincial regulations of every Church, the British, the Gallican, the Spanish, the Roman, the Carthaginian, the Alexandrian, the Antiochian, and the rest. And when, by any pressing necessity, it fell that a Bishop was consecrated by less than three Bishops, the discussions to which it gave rise sufficiently show how keenly alive the Church has in all ages been to this point; and therefore how morally impossible it is that in any age a man could have been received and allowed as a Bishop, who had not been ordained by Bishops. So that though it may be a matter of curiosity for a man to trace up the lists of Archbishops of Canterbury or Bishops of any other see, and thence, upwards, the lists of the Bishops of Rome, or of Arles, of Lyons, or of any other Church, concerned in conferring orders on any of our Bishops, it is only of moment so far, namely, as proving that these were always Episcopal Churches, and therefore that it was *morally impossible* that any man should be accounted a Bishop by them, if he were not ordained by Bishops. And therefore whether, for instance, Clement was the first, or the second, or the third Bishop of Rome, is perfectly irrelevant; the very discussion sufficiently testifying that during all that time Rome was governed by *Bishops*. If the objectors can show reason for supposing that at any given time, any of the Churches through which we trace our orders, was governed by those who had not received Episcopal orders, the objection will be worthy of attention.* But as long as this cannot be done, the objection is crushed by the weight of the moral impossibility which is opposed to it.

* See Appendix.

Answer 2. Strong as the evidence in favour of the succession having been preserved is thus shown to be, when viewed *absolutely*, its strength will appear immensely increased, when viewed *in comparison* with that upon the force of which men are content to admit any other succession. Take, for instance, the succession of the Aaronic Priesthood, which was transmitted by carnal descent; on what, and on *what only*, did the truth of that succession depend? simply, in each descent, upon the single word of a woman as to a point of which no human being besides herself could have any certain knowledge. The Aaronic Priesthood was propagated in *secret*; depending in every step upon the fidelity of a *single witness*, a woman, the case admitting of no other certain evidence. The Christian Priesthood is propagated in *public*, transacted by *many persons*, in the presence of *many witnesses*. Yet the former is received without exception, the latter is excepted against. What is this but the spirit of wilful scepticism?

Objection 8. But many of the individuals, through whom you must trace the commission, were men of corrupt life and conversation, and even unsound in doctrine; a commission traced through such persons must, surely, be worthless.

Answer. Is earthly gold rendered worthless by passing through soiled hands? If not, why should heavenly treasure be? Is a king's commission rendered void, by reason of the unworthiness of the person on whom it is bestowed? *e. g.* a profligate magistrate, or a dishonest counsellor? If not, why should God's commission be? Let the objectors further consider this, that as the Holy promised Seed of salvation was neither tainted nor destroyed by passing through the meretricious womb of Rahab, and the incest-

uous womb of Thamar,* so neither can it in reason be supposed that the spiritual seed for the *ministration* of that salvation, has suffered injury, because some of the agents for transmitting it have shown themselves as unworthy the high honour vouchsafed to them, as those pointed out in the former succession. Before the objection can be maintained, it must be shown that Judas, who was known to be the son of perdition from the beginning, and was a traitor, murderer, and thief, was not an Apostle; whereas not only did our LORD so *call* him, and so *employ* him, but “his Bishoprick”† was not filled up till after his death.

Objection 9. But the doctrine, at any rate, is of no importance, and therefore you do ill to insist upon it.

Answer. If it be a part of GOD’S *truth*, no man living can possibly tell the extent of its importance. But this all men can see, that, as in the affairs of this world, it is of importance to know that a magistrate, or a herald, or an ambassador has been duly appointed, sent and accredited, by the king in whose name he speaks; and that, among private individuals, one who acts in behalf of another has been authorized by his power of attorney; so, if there be any meaning in the term, “Ministry of Reconciliation,” applied by St. Paul to the office of the Christian Clergy, it must be of the deepest importance to know, that it has been truly committed to those who profess to exercise it: important indeed, if it be admitted to be even *possible* (which who can deny?) that men’s interest in the kingdom of CHRIST, and *covenant* claim to its privileges, may be in the remotest degree affected by the insufficient appointment of those who administer the sacramental seals, tokens, means, pledges, (let men choose what term they like best,) of the covenant. At any rate, let its importance be what it may, they who

* Matt. i. 3. 5.

† Acts i. 20.

believe the doctrine to be true, are only acting faithfully to God and to His people, when they calmly vindicate, and bear witness to, the truth ; which is all that I have here attempted. Moreover, let men consider, that, in common life, those subjects which occupy men's minds at the time of their departure from this world, and those about which their last public acts are concerned, are usually supposed to have been of importance in their eyes. If no reason can be assigned why this principle should not be applied to affairs of religion, then let them further consider, that the last words of our blessed LORD, before His ascension into heaven, were employed in giving the commission now under consideration ;* that the last public acts of St. Paul's life, which the Scriptures have recorded, were the writing the Epistles to Timothy and Titus concerning their discharge of this same commission which he had transmitted unto them ; and that in the closing book of the Sacred Volume, the Revelation of St. John, the SPIRIT'S directions to those in the seven Churches, who had received this same commission, occupy a conspicuous place. All these uniting on one and the same point, it is not surely too much to affirm, that the Scriptures themselves have borne ample testimony to the importance of the subject. I am not aware of any other general objections which deserve to be noticed.

* Matt. xxviii. 20.

CHAPTER VII.

EPISCOPACY—ECCLESIASTICAL ANTIQUITY.

I PROCEED, therefore, to cite the witnesses from Scripture and ecclesiastical antiquity in support of the Episcopal scheme: that is, that our Lord JESUS CHRIST, before his bodily departure from the world, and from the Church which He had chosen out of it, did, for the well-being and good government of this His spiritual kingdom, and for the work of the Ministry, grant a commission of regency, which he placed in the hands of one class of His Ministers, the Chief Pastors of His Church, designing it to be a perpetual commission until His own return. That this commission, which He left in the hands of the Chief Pastors, has ever since continued, and must continue till the world's end, in their hands, they only being competent to exercise it who have been admitted to the order of Chief Pastors by those who were Chief Pastors before them.

In the first place, then, I would call my reader's attention to the following fact, which Dr. Jablonsky has clearly stated in these words, "It is very remarkable that there is no doctrine or tenet of the Christian religion, in which all Christians, in general, have for the space of 1500 years so unanimously agreed as in this of Episcopacy. In all ages and times down from the Apostles, and in all places, through Europe, Asia, and Africa, wheresoever there were Christians, there were also Bishops, and even where Christians differed in other points of doctrine or custom, and made schisms and divisions in the Church, yet did

they all remain unanimous in this, in retaining their Bishops.”*

Let this fact be weighed and it will amount to this, as before stated, namely, that for 1500 years no Christians dared to trust their salvation to any but an Episcopal Ministry. The correctness of this fact we have seen negatively proved, in the complete failure of the Presbyterians to make out one single instance of Presbyterian government during the time above-mentioned.

For positive proof of the same, let the following extracts suffice, a few out of the many with which it would be easy to crowd these pages, if it were desirable to make a display.

CLEMENT, as before cited, Bishop of Rome, A. D. 100, the companion of St. Paul, and whose “name is” declared in the Scripture to be “in the Book of Life;” Phil. iv. 3.—“It will behove us, (Christians,) looking into the depths of the Divine knowledge, to do all things in order, whatsoever our LORD has commanded us to do. HE *has ordained*, by His supreme will and authority, both where and *by what persons they* [the sacred services and oblations] are to be performed. For the Chief Priest has his proper services, and to the Priests their proper place is appointed; and the layman is confined within the bounds of what is commanded to laymen.”—*Epistle to the Church at Corinth.*

IGNATIUS, the friend and disciple of St. John, Bishop of Antioch, A. D. 106. “The Bishops appointed to the utmost bounds of the earth are the mind of JESUS CHRIST.” “I think you happy who are so joined to your Bishop as the Church is to JESUS CHRIST, and JESUS CHRIST to the Father; that so all things may agree in unity.”—

* Jablonsky’s Reflections, in Sharp’s Life, vol. ii. p. 187.

Epistle to the Church at Ephesus. “I exhort you, that ye study to do all things in a Divine concord. Your Bishop presiding in the place of God; your Presbyters in the place of the Council of the Apostles; and your Deacons, most dear to me, being intrusted with the ministry of JESUS CHRIST.” “Do nothing without your Bishops and Presbyters.”—*Epistle to the Church at Magnesia.* “He that does any thing without Bishop, and Presbyters, and Deacons, is not pure in conscience.”—*Epistle to the Church at Tralles.* “Attend to the Bishop, to the Presbytery, and to the Deacons.” “Do nothing without the Bishop.” “As many as are of JESUS CHRIST are also with their Bishop.”—*Epistle to the Church at Philadelphia.* “Follow your Bishop, as JESUS CHRIST [followed] the Father; and the Presbytery, as the Apostles: as for the Deacons, reverence them as the command of GOD. Let no man do any thing of what belongs to the Church without the Bishop. Let that Eucharist be looked upon as firm and right, which is offered either by the Bishop or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people also be: as where JESUS CHRIST is, there is the Catholic Church. It is not lawful without the Bishop, neither to baptize, nor to celebrate the Holy Communion; but whatsoever he shall approve of, that is also pleasing to God, that so whatever is done may be secure and well done.”—*To the Church of Smyrna.*

IRENÆUS, ordained by Polycarp the disciple of St. John, Bishop of Lyons, A. D. 178. “Those elders in the Church are to be obeyed who have a succession from the Apostles as we have shown, [in a former place he had given in the instance of the Bishops of Rome, the succession from St. Peter,] who together with the succession have received a certain true gift, [or gift of truth,] accord-

ing to the decree of the Father; but the rest who shun the chief succession, and are gathered together in any place, are to be suspected as heretics and persons of bad opinions; or as schismatics, and conceited persons, pleasing themselves, or, again, as hypocrites, doing this for the sake of gain and vain-glory, and all these have fallen from the truth."—*Work against Heresies*, book iv. "The doctrine of the Apostles is true knowledge; and the ancient state of the Church, and the character of the body of CHRIST, is according to the succession of Bishops, to whom, in every place, they delivered the Church."—*Ibid.*

CLEMENT, Presbyter of Alexandria, A. D. 194. "In the Church, the orders of Bishops, Presbyters, and Deacons are, I think, imitations of the angelic glory."—*Stromata*, book vi.

TERTULLIAN, supposed by many to have been a layman of the Church of Carthage, in Africa, A. D. 200. "Let the heretics set forth the origin of their Churches; let them turn over the order of their Bishops, so descending by succession from the beginning, that he who was the first Bishop, had one of the Apostles, or of the Apostolical men who was in full communion with the Apostles, for his author and predecessor. For in this manner the Apostolical Churches bring down their registers; as the Church of Smyrna had Polycarp placed over them by John; as the Church of Rome had Clement ordained by Peter; as the other Churches also set forth those who were made Bishops over them by the Apostles."—*Of Heretical Prescriptions*, c. 32.

ORIGEN, Catechist of the Church of Alexandria, in Egypt, A. D. 230. "Shall I not be subject to my Bishop, who is ordained of GOD to be my Father? Shall I not be subject to the Presbyter, who, by the Divine conde-

scension, is placed over me?"—*20th Homily on St. Matthew.*

CYPRIAN, Bishop of Carthage, A. D. 250. "This, Brother, is and ought to be, our principal labour and study, to the utmost of our power to take care that the unity may still obtain which was delivered by our LORD and by His Apostles to us, their successors."—*Epistle to Cornelius, Bishop of Rome.* "From thence [from our LORD's appointment of St. Peter,] through the course of times and successions, the ordination of Bishops, and the frame of the Church, is transmitted so that the Church is built upon the Bishops, and all her affairs are ordered by the chief rulers; and, therefore, seeing this is God's appointment, I must needs wonder at the audacious daring of some who have chosen to write to me as if in the name of a Church, whereas a Church is only constituted in the Bishop, Clergy, and faithful Christians."—*Epistle to the Lapsed.*

FIRMILIAN, Bishop of Cæsarea, in Cappadocia, A. D. 250. "The power of remitting sins was given to the Apostles, and to the Churches which they founded, and to the Bishops who succeeded to the Apostles by a vicarious ordination."—*Epistle to Cyprian, Bishop of Carthage.*

CLARUS A MUSCULA, Bishop in the province of Carthage, A. D. 250. "The sentence of our Lord JESUS CHRIST is manifest, sending his Apostles, and to them alone committing the power given him by His Father; to whom we [Bishops] have succeeded, governing the Church of our LORD with the same power."—*In the Council of Carthage.*

I will not tire my reader's patience by pursuing the list of individual witnesses. I will only desire him to observe, that, among the few I have cited, we have witnesses not

from one Church or one country only, but from Europe, Asia, and Africa, the only quarters of the globe then known; from France, from Italy, from Cappadocia, from Asia Minor, from Egypt, from Carthage; witnesses not of that the one only order, to the Divine institution of which as paramount in the Church, and essential to the constitution of a Church, they bore their testimony; but of the inferior orders also, Presbyters, Catechists, and one, as is generally supposed, a layman; witnesses, not of dubious character, nor unknown persons, but the companions of the Apostles; themselves Martyrs, and Confessors to the Christian Faith; not men living in a corrupt age, or corrupted by the supposed evil effect of a civil establishment, but living in the purest ages of the Church, under the storms of persecution, and who had all passed off the stage of human life before the Christian Church received what is called an establishment.

I will add the collective testimony of the Christians of those days set forth in the canons called Apostolical, which obtained throughout the world, in the same pure æra.

Canon 1. "Let a Bishop be ordained by two or three Bishops; a Presbyter, by one Bishop, and so likewise a Deacon, and the rest of the clergy."

Canon 24. "If a Presbyter, despising his Bishop, gather a separate congregation, and erect another altar, being not able to convict his Bishop of any thing contrary to godliness and righteousness, [if he could do this, redress was open in the Provincial Synod; and, therefore, his disorderly conduct inexcusable;] let him, and the clergymen that conspire with him, be deposed, and the laymen be suspended from communion, after a third admonition from the Bishop."

Canon 32. "Let the Priests and Deacons do nothing

without the knowledge and consent of the Bishop; for with him the people of God are entrusted, and of him an account of their souls will be demanded."

Canon 47. "If any clergyman do unjustly calumniate a Bishop, let him be deposed; for it is written, 'Thou shalt not speak evil of THE RULER OF THY PEOPLE.'"

I will add, lastly, the testimony of the Catholic Code of Canons received throughout Christendom, beginning with the Nicene Council, which universally treats of Bishops, and Bishops only, as having power to ordain.

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CHAPTER VIII.

EPISCOPACY—SCRIPTURE.

Now what, let every calm and reasonable man ask himself, and well consider, what ought to avail to shake or set aside such testimony as this? Not, I think, a gratuitous suggestion by men in these later ages, that these martyrs and Confessors to the Christian truth, these planters, and teachers of Christian Churches, these companions of the Apostles and lights of the world, were all Judaizers and Antichrists, who, with one accord throughout the world, without remonstrance from others, or hesitation on their own part, agreed to cast aside the divinely-constituted order of ministry, and substitute another of their own devising in its stead; of which supposed universal ecclesiastical revolution no monument can be produced, nor can any æra be assigned to it. If such an objection without warrant is to

avail to overthrow the Church's testimony on this point of Christian doctrine, a similarly gratuitous allegation from any persons skeptical on other points, must needs avail to destroy the Church's testimony altogether, and shake every doctrine and every tenet to be found in the Christian religion. How, then, can these witnesses in favour of Episcopacy be tried? "By the law and by the testimony; if they speak not according to this word, it is because there is no truth in them." Let us turn, then, to the sacred Scriptures, and see whether they afford contradiction or confirmation to the doctrine of Episcopacy.

§ 1. In the last book which closes the volume of Inspiration, Rev. ii. iii., we find directions from the SPIRIT to seven Churches in Asia Minor; each of which is represented as governed by a single officer, termed an angel, (a word signifying in the Greek the same as Apostle, namely, a messenger; and applied elsewhere to a minister of religion, Mal. ii. 7;) who is held responsible for the doctrines taught in his Church, has cognizance of the orders of the clergy, and the care of the whole body. In other words, *the Churches of Asia Minor, in St. John's time, were Episcopalian.*

§ 2. We have St. Paul, in the last public acts of his life which the Holy Scriptures have recorded, (1 and 2 Tim., Tit.,) concerned in giving directions to single officers in the Churches of Ephesus and Crete, concerning their superintendence of those Churches, their control of the ministers in them; their ordination of the clergy; their responsibility for the public service, and discipline. In other words, *the Churches of Ephesus and Crete, in St. Paul's time, were Episcopalian.*

§ 3. We find the Apostles exercising in their own persons the superintendence of the Churches which

they founded : *e. g.* Philippi, (Phil. i.,) and Ephesus, (Eph. i.,) and of the clergy whom they ordained to them ; visiting them by themselves, or by their coadjutors, (Acts xv. 36 ; Acts xix. 22 ; 1 Thess. iii. 1 ;) sending to them pastoral letters, uttering sentences of excommunication, and recalling them ; giving directions about the public service, and discipline. In other words, *all the Churches, during the Apostles' lives, were Episcopalian.*

§ 4. We find our LORD and Saviour, JESUS CHRIST, during His abode on earth, exercising in his own person the superintendence of the Church, ordaining the clergy, (of whom He had two other orders under Him,) administering reproof to them ; giving directions for the public worship and discipline. The true Head of the Church then exercised visibly and spiritually that Chief Pastorship or Episcopate which, since His departure from the world, he has spiritually continued to exercise, whence He is still styled the Shepherd and Bishop of our souls ; but visibly by his servants, the Bishops and Apostles of the Churches, who will continue it till He “the Chief Shepherd shall appear.” In other words, *the Church of CHRIST, in our Saviour's time, was Episcopalian.*

§ 5. Our LORD, before His departure from the world, addressed these words, not to all the ministers He had ordained under himself,—who consisted of, 1st, Apostles ; 2d, The Seventy ;—but to the Apostles only ; “As my Father hath sent me, even so send I you.” “I appoint unto you a kingdom, as my Father hath appointed unto me.” “I am with you always, even unto the end of the world.”

From which, until the Presbyterian scheme was invented in the sixteenth century, it had always been understood to be *our LORD's intention, that the Church should continue Episcopalian until His return ; as we*

have seen that, during His own abode on earth, and during the lives of the Apostles, and for the first fifteen centuries, it did universally continue *Episcopalian*.

§ 6. In corroboration of which view, it may be well to cite some of the single texts or passages which harmonize and correspond with it, but which are at variance with all the other schemes. Take then that character of the Catholic Church given in Acts ii. 42, "These continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." How can they be said to continue steadfastly in the Apostles' fellowship, who have separated from the fellowship of those who up to the time of their separation, were accounted to be the Apostles' successors, to stand in their place, and to be in their age the Apostles of the Churches? But the Episcopalians have steadfastly adhered to it. Take those passages* in which St. Paul affirms that CHRIST ordained divers orders of Ministers, the chief of whom were *Apostles*, not for a temporary object, or only for a season, but in perpetuity until the completion of the Christian system "for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of CHRIST, until we all come in the unity of the faith and of the knowledge of the Son of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST." How is this ordinance fulfilled by them who cast away the Apostolic office as superfluous in their scheme of ministry? The Episcopalians have been careful to preserve it. Take Heb. vi. 2, where the Apostle speaks of "the laying on of hands," by which men are made "partakers of the heavenly gift," *i. e.* either in confirmation or ordination, or in both, as one

of “the first principles of the doctrine of CHRIST,” part of “the foundation” of the Christian religion. Now it cannot be shown from the Scriptures that this means of grace was ever exercised by any who were not of the Apostolic order. But if it be a fundamental doctrine, it must be of perpetual obligation, and if it be of perpetual obligation, then it follows necessarily that there must be always in the Church officers of the Apostolic order competent to exercise this office. The Independents and Presbyterians have cast aside this order: the Episcopalians have continued it to this day. And no single passage has been or can be produced by our opponents, intimating that the Apostolic order would cease with the lives of those who were first called to it.

With this agree, likewise, all those numerous exhortations to unity to be found in our LORD’S Discourses, and in the epistles of His Apostles; and this indeed our very opponents witness, for they are ever fond of citing those passages in Tertullian, Jerome, and others, which affirm that Episcopacy was necessarily instituted for the preservation of unity. But if unity be a necessary end in the Church, and Episcopacy the necessary means for attaining that end, then how can the inference be set aside, that the LORD of glory, who ordained the end, must Himself likewise have ordained the means necessary for attaining that end?

Thus the testimony of the inspired records of the Church is as harmonious and distinct as that of the uninspired: seeing that *from the commencement of our LORD’S Ministry*—nay, if it is of importance to refer to things under the Mosaic “Law,” which had “a shadow of good things to come;” we may say that *from the appointment of Aaron*—until the closing of the sacred Canon, *no Church of God on earth is spoken of in the*

sacred Scriptures which is not Episcopalian ; and that from thence downwards to the end of the fifteenth century, no Church can be shown to have existed which was not Episcopalian.

Here I conclude.

I will not ask the reader to compare with this accumulation of proof, inspired and uninspired, the would-be-proofs adduced by the Presbyterians, by perverting single words or half-sentences ; *e. g.* interpreting a single word, Presbytery,* in a sense which is destroyed by the context of the epistle in which it occurs ; and building a theory upon the 2d verse of a chapter,† which is destroyed by the 1st verse of the same chapter, as I have shown above ; but I will ask the Presbyterians, “ How many of the points of Christian doctrine which you now hold, can you support with stronger evidence than has been here adduced in behalf of Episcopacy ? ” And I will say to them, remember that if in any case you hold doctrines in behalf of which your proofs do not exceed these, you must either acknowledge our faith to be reasonable, or your own to be unreasonable. And may GOD give you grace to lay these things to heart, through JESUS CHRIST our LORD. Amen.

* 1 Tim. iv. 14.

† Philippians i.

APPENDIX.

I HAVE stated (p. 49,) that, "if the objectors can show reason for supposing that, at any given time, any of the Churches through which we trace our orders, was governed by those who had not received Episcopal orders, the objection would be worthy of attention." As the adherents to the Bishop of Rome in this country, whose position, condemned by every general and provincial council, if our orders are good, can only be justified by invalidating them, have taken such a task in hand, I feel bound, for the satisfaction of my readers, to refute their objections. These objections relate to the consecrations of Archbishop Parker and his colleagues, at the commencement of the reign of Queen Elizabeth.

1. Their first objection is, that these consecrations were irregularly performed, at a place called the Nag's Head, by a single Bishop, Scory, who placed a Bible on the heads of the candidates, as they knelt before him, and said, "Take thou authority to preach the word of God sincerely." I will not stop to show that, even if the story were true, our orders would still be better than those of the Roman party in England, which, according to their own records, have been irregularly performed by single Bishops, in obscure places, not recognised by the laws of our realm, and with rites not recognised by our Church: the difference being, that Scory was a Bishop of the province in which the consecration took place, which is more than can be affirmed on behalf of the Roman consecrators in England. Nor will I stop to dwell upon the negative proof of the falsehood of this story, furnished by all the Romish writers for forty years after the consecration, during which time, though they ransacked their imaginations for objections to urge against our Church, not a whisper of this story reached the air; neither Stapleton, nor Harding, nor Alan, nor Reynolds, nor Parsons, had heard a word of it; nor Sanders, nor Bonner; though, according to the story, it was Bonner's own secretary, Neale, sent by him to be a spy upon the occasion, who was the witness of the proceeding. He who can believe that Bonner could have been ignorant of the transaction, if his own secretary, sent by him as a spy, had been witness of it; or can believe that Bonner, who took open proceedings against our Bishops, could have held his peace concerning this story, had he known it; or that such a story, if known to any of the Roman party, could have lain quietly in their breasts, without being mentioned until forty years had elapsed, is perfectly welcome to believe as much of it as he pleases. I do not dwell upon these things, because the registers and records of our Church will furnish the reader with the official accounts of

the consecration of Archbishop Parker and the rest, not by one Bishop, but by four; not at the Nag's Head, but at the Chapel of Lambeth; not by an irregular rite, but by the duly appointed ordinal of the Church of England. The reader will find two documents to this effect; the first, marked (A.), is copied from Archbishop Parker's Register, at Lambeth; the other marked (B.), is copied from a manuscript among Archbishop Parker's papers at Corpus Christi College, Cambridge. 2. The next objection of the Romanists is, that the form for consecrating Bishops in use in the Church of England since the time of Edward VI., is essentially defective. To remove this objection, the reader will find below, (C.) the forms for consecrating Bishops in the Eastern and Southern Churches, and the ancient form for the same purpose used in the Western Churches; by comparing these with the English ordinal, which is likewise given, the reader will be able to see the childishness of the Roman objection. 3. Their next objection is, that, at any rate, our office for ordaining a Presbyter was and is defective; and that, therefore, candidates for the Episcopate, ordained according to this ordinal, were on this ground disqualified. I will not stop to remind them of the many instances to be found in Church history of persons consecrated to the Episcopate from the laity, (*e. g.* Tarasius, Patriarch of Constantinople, who presided at the Deutero-Nicene Council, the darling of the Papists;) which show that the objection would be of little weight, even if the fact were true; but I have furnished the reader below, (D.) with the forms for ordaining Presbyters as used in the Eastern and Southern Churches, and the ancient form of the West, by comparing which with our English order, it will appear that the allegation on which this objection rests is as destitute of all real foundation as the proceeding one. 4. To remove all doubts about the consecration of the consecrators of Archbishop Parker, I have given (E.) the records of their consecrations, and of all from the consecrators of Cranmer inclusive; in the course of which I have taken occasion to show that the consecrations of Archbishop Parker and his colleagues were as canonical as they were valid. 5. Another objection urged by the Romanists arises from the rejection of the authority of the Bishop of Rome by the Church of England, on which they ground a charge of schism. The shortest answer to this objection is furnished by the following regulation of the third general council, Ephesus, which Council the Romanists profess to receive equally with ourselves, by which it was decreed "that none of the Bishops, beloved of God, take another province, which has not been formerly and from the beginning subject to him. But, if any one has taken another, and by force placed it under his control, he shall restore it; that the Canons of the Fathers be not transgressed, nor the pride of worldly power be introduced under the cloak of the priesthood, nor we by degrees come to lose that liberty wherewith our Lord JESUS CHRIST, the deliverer of all men, has endowed us by His own blood. It seemed good, therefore, to the holy and general synod, that the proper rights of each province, which have beforetime, from the beginning, by ancient custom belonged to it, be preserved to it pure and inviolate." For, seeing that at the beginning, and for many centuries,

the British provinces were wholly free from the Bishop of Rome, it is clear from this decree, that when our fathers, in the sixteenth century, renounced in open synod the yoke which the Bishops of Rome had "by degrees" fastened upon the neck of the English Church, they were acting in plain accordance with the express injunctions of the third general Council. 6. The only other objection of the Romanists of which I am aware, is grounded upon the fact of some of the consecrators of Archbishop Parker being married men; which, in their error, they consider a disqualification for the performance of holy offices. The answer to this is still shorter than to the last, St. Paul himself having supplied it, when in his own behalf, and that of Barnabas, and that of every other person called to the like Episcopal or Apostolical office, he asks, "Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the LORD, and as Cephas?"—1 Cor. ix. 5. By which it appears that St. Peter, even when he went on his mission, was accompanied by his wife; so that every stone which the Romish party hurl at us on this account falls upon the head of St. Peter; a sample of their reverence for him, whose successor, exclusively, or at least *par excellence*, the Bishop of Rome claims to be. So favourable an opportunity for setting forth all the English consecrations has not been lost. The reader will find below a full collection of records on this subject, down to the present time, by means of which every clergyman in England and the colonies, in Scotland, and in the United States of America, may trace his Episcopal genealogy to Archbishop Warham. Upon which it may suffice to make one remark,—namely, that, as the annals of our country, and perhaps the annals of the world, present no times of greater trouble to a nation than what our nation knows as those of the Reformation, Rebellion, and Revolution, during which the ecclesiastical and civil governments underwent the greatest changes, and the Church had to endure the bitterest persecution; if we can show, that during all these the Episcopal or Apostolic succession was providentially and religiously preserved, we have much reason to suppose, in the absence of all proof or pretended proof to the contrary, that the same providence has guarded the transmission of the commission from the first, as carefully as from the beginning of the sixteenth century, and may rest perfectly satisfied that such has been the case.

[One more proof of God's providence watching for the fulfilment of His promise to "be always with his Church" may be produced by the American Episcopalian, in the history of the transmission of the pure Episcopacy to his own country across the ocean, after revolution and civil war had failed to destroy the imperfectly planted Church, and natural hostility proved ineffectual to break the bonds of Christian fellowship, or snap the chain of Apostolical Succession.]

[A.]

CONSECRATION OF ARCHBISHOP PARKER.

RECORD OF THE CONSECRATION OF ARCHBISHOP PARKER, IN THE REGISTER AT LAMBETH.

Rituum & Ceremoniarum ordo in Consecratione Reverendissimi Dni Matthæi Parker, Archiepi Cantuar in Capellâ infra Manerium suum de Lambeth die Dominico (videlicet) Decimo Septimo die Mensis Decembris, Anno Domini Millesimo Quingentesimo Quinquagesimo Nono.

Principio Sacellum Tapetibus ad orientem adornabatur, solum vero panno rubro insternebatur, Mensa quoq; sacris peragendis necessaria, Tapeto pulvinarique ornata ad orientem sita erat.

Quatuor preterea Cathedre, quatuor Episcopis quibus munus consecrandi Archiepiscopi delegabatur ad Austrum orientalis Sacelli partis erant posite.

Scamnum preterea Tapeto, pulvinaribusq; instratum, cui Episcopi genibus flexis inniterentur ante Cathedras ponebatur.

Pari quoque modo Cathedra Scamnumq; Tapeto pulvinariq; ornatum Archiepiscopo ad Borealem orientalis ejusdem Sacelli partis plagam posita erant.

Hiis rebus ita ordine suo instructis, mane circiter quintam aut sextam per occidentalem portam ingreditur Sacellum Archiepiscopus, Toga Talari Coccinea, Caputioq; indutus, quatuor precedentibus funalibus, & quatuor comitatus Episcopis, qui ejus consecrationi inservirent; (videlicet) Willimo Barloe quondam Bathon & Wellen Episcopo, nunc Electo Cicestren, Johanne Scory quondam Cicestren Episcopo, nunc Hereforden Electo, Milone Coverdale quondam Exon Episcopo, & Johanne Bedforden Suffraganeo, Qui omnes postquam sedes sibi paratas ordine singuli suo occupassent, Preces continuo Matutine per Andream Peirson Archiepiscopi Capellanum clara voce recitabantur, Quibus peract, Johes Scory, de quo supradiximus, suggestum conscendit, atq; inde assumpto sibi in Thema, *Seniores ergo qui in vobis sunt obsecro consenior &c.* non inelanger concionabatur.

Finita concione, egrediuntur simul Archiepiscopus reliquique quatuor Episcopi Sacellum, se ad sacram Communionem paraturi, neque mora confestim per Borealem Portam, ad hunc modum vestiti redeunt, Archiepiscopus nimirum linteo superpelliceo (quod vocant) induebatur Cicestren Electus Capa serica ad sacra paragenda paratus utebatur, cui ministrabant, operamque suam prebebant, duo Archiepi Capellani (viz.) Nicholaus Bullingham Lincoln, & Edmundus Gest Cantuar respective Archidiaconi, Capis sericis similiter vestiti, Hereforden Electus & Bedforden Suffraganeus linteis superpelliceis induebantur.

Milo vero Coverdallus, non nisi Toga Lanea Talari utebatur.

Atque hunc in modum vestiti & instructi ad Coionem celebrand perrexerunt, Archiepiscopo genibus flexis ad infim Sacelli gradum sedente.

Finito tandem Evangelio, Hereforden electus, Bedforden Suffraganeus, & Milo Coverdale (de quibus supra) Archiepiscopum coram Cicestren Electo apud Mensam in Cathedra sedente, hiis verbis adduxerunt, Reverende in Deo Pater, hunc virum pium pariter atque doctum, Tibi Offerimus

atque presentamus, ut Archiepiscopus consecratur ; postquam hec dixisset, proferebatur illico Regium Diploma sive Mandatum pro consecratione Archiepiscopi, Quo per D. Thoman Yale Legum Doctorem perfecto sacramentum de Regio Primatu, sive suprema ejus autoritate tuenda, juxta Statuta primo Anno Regni Serenissime Nostre Elizabethæ edita & promulgata ab eodem Archiepiscopo exigebatur, quod cum ille solemniter tactis corporaliter sacris evangeliiis concept verbis prestitisset, Cicester Electus populum ad Orationem hortatus, ad Litanias decantandas Choro rondente se accinxit, Quibus finitis, post Questiones aliquot Archiepiscopo per Cicester Electum propositas, & post Orationes & Suffragia quedam juxta formam Libri Autoritate Parlamento Editi, apud Deum habita, Cicester, Hereforden, Suffraganeus Bedforden, & Milo Coverdallus manibus Archiepiscopo impositis, dixerunt Anglice (videlicet) *Take the Holy Ghost, and remember that thou stir up the grace of GOD, which is in thee by imposition of hands, for GOD hath not given us the spirit of fear, but of power, and love, and soberness.* Hiis dictis, Biblia Sacra illi in manibus tradiderunt, hujusmodi apud eum verba habentes, *Give heed unto thy reading, exhortation, and doctrine, think upon these things contained in this Book, be diligent in them, that the increase coming thereby, may be manifest unto all men ; take heed unto thyself, and unto thy teaching, and be diligent in doing them, for by doing this, thou shalt save thyself, and them that hear thee ; through JESUS CHRIST our LORD.* Postquam hec dixissent, ad reliqua Communionis solennia pergunt Cicester, nullum Archiepiscopo tradens pastorale Baculum, cum quo communicabant Archiepiscopus & illi Epi supra nominati, cum aliis etiam nonnullis.

*Finitis tandem peractisque Sacris, egreditur per Borealem Orientalis Sacelli partis Portam Archiepiscopus, quatuor illis comitatus Episcopis qui eum consecraverant, & confestim eisdem ipsis stipatus Episcopis per eandem revertitur Portam, albo Episcopali superpelliceo, Crimeraq ; (ut vocant) ex nigro serico indutus circa collum vero collare quoddam ex preciosiss. pellibus sabellinis (vulgo *Sables* vocant) consutum gestabat pari quoque modo Cicester & Hereforden suis Episcopalibus amictibus, superpelliceo & crimera uterque induebatur, Coverdallus vero, & Bedforden Suffraganeus Togis solummodo Talaribus utebantur, pergens deinde occidentalem Portam versus Archiepiscopus Thome Doyle Iconimo, Joanni Baker Thesaurario, & Johi March Comput rotulario, singulis singulos Albos dedit Baculos, Hoc scil'et modo eos muneribus & officiis suis ornans.*

Hiis itaque hunc ad modum ordine suo (ut jam antedictum est) peract per occidentalem Portam Sacellum egreditur Archiepiscopus Generosioribus quibusq ; sanguine & ejus familia eum preceden reliquis vero contra a tergo sequentibus.

Acta gesta que hec erant omnia & singula in pntia Reverendorum in Christo Patrum, Edmundi Grindall London Episcopi Electi, Richardi Cockes Elien Electi, Edwini Sandes Wigorn Electi, Anthonii Huse Armigeri Principalis, & Primarii Registrarii dicti Archiepiscopi, Thome Argall Armigeri, Registrarii Curie Prerogative Cantuar, Thome Willet & Johannis Incent Notariorum Publicorum, & aliorum nonnullorum.—Registr. Parker, fol. 10.

[B.]

RECORD OF THE CONSECRATION OF ARCHBISHOP PARKER, IN THE
LIBRARY OF CORPUS CHRISTI COLLEGE, CAMBRIDGE.

Rituum atque Ceremoniarum ordo in Consecrando Reverendissimo in Christo Patre Mattheo Parker Cantuariensi Archiepo in Sacello suo apud Mañeriu suum de Lambeth, die Dnico 17° viz die mensis Decembris Anno Dom 1559 habit.

Principio Sacellum tapetibus ad orientem adornabatur solum vero panno rubro insternebatur Mensa quoque Sacris peragendis necessaria, tapeto pulvinariq; ornata ad orientem sita erant.

Quatuor pertertia Cathedr. quatuor epis quibus munus consecrandi Archiepi delegabatur, ad Austrū orientalis sacelli partis erant positæ.

Scamnum præterea tapeto pulvinaribusq; instratum, Cui Epi genibus flexis inniterentur, ante Cathedras ponebatur.

Pari quoq; modo cathedra, scamnuq; tapeto pulvinariq; ornatum, Archiepo, ad Borealem orientalis ejusdem Sacelli partis plagam posita erant.

Hiis rebus ita ordine suo instructis, mane circiter quintam aut sextam per occidentalem portam ingreditur Sacellum Archiepus, toga talari coccinia caputioq; indutus, quatuor precedentibus funalibus & quatuor comitatus Epis qui ejus consecrationi inservirēt (verbi grā) Gulielmo Barlow olim Bathon & Wellen Epō nunc vero ad Cichestren. Epātum Electo, Johe Scory olim Cichestrie Epo & nunc ad Herefordiensem vocato, Milone Coverdallo olim Exoniense Epō, & Johanne Hodskinne Bedfordie Suffraganeo. Qui oes postquam sedes sibi paratas ordine singuli suo occupassent, Preces continio matutine per Andream Pierson Archiepi Capellanum clara voce recitabantur, quibus peractis, Johes Score (de quo supra diximus) suggestū conscendit, atq; inde assumpto sibi in thema, *Seniores ergo qui in vobis sunt obsecro Conseniar* &c. non ineleganter concionabatur.

Finita concione egrediuntur simul Archiepus reliquiq; quatuor Epi sacellum se ad sacram Comunionem paraturi, neq; mora confestim per Borialem portam *in vestiarum* ad hunc modum vestiti rediunt. Archiepus nimirum linteo suppelliceo (quod vocant) induebatur. Cicestriensis Electus, capa serica ad sacra peragenda paratus utebatur. Cui ministrabant operamq; suam prebebant duo Archiepi capellani, Nichus viz. Bullinghm Lincolnie archidiaconus, & Edmundus Gest Cantuariensis quoq; Archidiaconus, capis sericis similiter vestiti Hereford. Electus & Bedford. suffraganeus, linteis suppelliceis induebantur.

Milo vero Coverdallus non nisi toga lanea talari utebatur.

Atq; hunc in modum vestiti & instructi ad comunionem celebrandum prexerunt. Archiepō genibus flexis ad infimum sacelli gradum sedente.

Finito tandem Evangelio. Hereforden Electus, Bedford suffraganius & Milo Coverdallus (de quibus supra) Archiepum coram Cicestrien. Electo apud mensam in Cathedra sedenti hiis verbis adduxerunt, Reverende n deo pater hunc virum piū pariter atq; doctum tibi offerimus atq; pre-

sentamus, ut Archiepus consecratur. Postq; hec dixissent, proferabatur illic regine diploma sive mandatā pro consecracoe Archiepō, quo per D. Thomam Yale legum doctorem plecto, Sacramentum de Regio Primatu sive suprema ejus autoritate tuenda juxta statuta 1^o An^o regni sereniss: Regine nostre Elizabeth promulgata ab eodem Archiepō exigebatur, quod cum ille solemniter tactis corporaliter sacris evangelis conceptis verbis prestitisset, Cicestriens Electus quedam prefatus atq; populum ad orationem hortatus, ad Litanias decantandas choro respondēte se accinxit. Quibus finitis, post questiones aliquot Archiepō per Cicestrien Electum propositas, & post oracones & suffragia quedam juxta formam libri aucte Parliamenti editi, apud deum habita, Cicestrensis, Herefordensis, Suffraganeus Bedfordensis & Milo Coverdallus, manibus Archiepō impositis, Accipe (inquiunt) Spiritum Sanctum, & gratiam dei que jam per impositionis manuū in te est excitare memento, non enim timoris sed virtutis dilectionis & sobrietatis spiritum dedit nobis deus. Hiis ita dictis Biblia Sacra illi in manibus tradiderunt hujusmodi apud eū verba habentes, In legendo, hortando, & docendo vide diligens sis, atque ea meditare assidue que in hiiscē libris scripta sunt, noli in his segnīs esse, quo incrementum inde proveniens omnibus innotescat et palam fiat. Cura que ad te & ad docēdi munus spectant diligenter. Hoc enim modo non teipsum solum sed & reliquos Auditores tuos per Jesum Xpm Dominā nostrum salvabis. Postquam hec dixissent, ad reliqua comunions solemnia pergit Cicestrensis nullum Archiepo tradens baculum, cum quo communicabant una Archiepus & quatuor illi Epi supra nominati cum aliis etiam nonnullis.

Finitis tandem peractisq; sacris egreditur per borealem orientalis Sacelli partis portam Archiepus quatuor illis comitatus Epis qui eum consecraverant, & confestim iisdem ipsis stipatus Epis per eandem revertitur portam albo epali superpellico Crimeraq; (ut vocant) ex nigro serico indutus circa collum vero collare quoddam ex pretiosis pellibus sabellinis (vulgo Sables vocant) consutum gestabat. Pari quoq; modo Cicestrensis & Herefordensis, suis epalibus amictibus, suppelliceo sez; & crimera uterq; induebatur, D. Coverdallus vero & Bedfordie Suffraganeus togis solummodo talaribus utebantur. Pergens deinde occidentalem portam versus ^{ar} Epus Thome Doyle Economo, Johi Baker Thesaurario & Johi Marchē computo rotolario, singulis singulos albos dedit baculos, hoc sez: modo eis muneribus & officiis suis ornans.

Hiis itaq; hunc ad modum ordine suo ut jam ante dictum est pactis per occidentalem portam Sacellu egredit Archiepus generosioribus quibusq; sanguine ex ejus familia eu precedentibus reliquis vero eum a tergo sequentib.

Acta gesta q; hæc erant omnia in præsentia Reverendorum in Xpo prum Edmundi Gryndall Londinensis Epi electi, Richardi Cockes Eliensis electi, Edwini Sandes Wigorniensis electi Anthonii Huse armigeri principalis & primarii Registrarii dicti Archiepali, Thome Argall Armigeri Registrarii Curie Prerogative Cantuariensis, Thome Willet, & Johis Incent notariorum publicorum, & aliorum quoq; nonnullorum.

On the same parchment, apparently in the same hand, there is a commissiou from Archbishop Parker to Walter Haddon to be Commissary of the Prerogative Court of Canterbury; dated 27 Dec. 1559.

[C.]

THE OFFICE FOR CONSECRATING A BISHOP IN THE ANTE-NICENE CHURCH;

As set forth in what are called the Apostolical Constitutions; which is generally considered to be a compilation of ancient documents made in the fourth century.—Book 8, chapters 4, 5.

He who is to be ordained a Bishop must be one against whom there is no complaint, and who has been chosen by all the people from among the brethren. When he has been named, and is approved of, let the people assemble together, and give their consent together with the Presbyters and Bishops who are present, on the LORD's day. But let him who is chief among the Bishops, ask the Presbyters and people, whether this is the man whom they desire to be their ruler: and when they all assent, let him again ask them whether they all bear him witness that he is worthy of this great and illustrious government. Whether he has rightly discharged those things which belong to piety towards GOD, whether he has observed what is just towards men, if he has rightly ordered his household; if his conversation is without blame: and when they all together bear witness, not for favour but for truth, as in the presence of GOD and CHRIST the Judge, the HOLY SPIRIT being also present, and all the Saints, and ministering Spirits, that he is such a man; again, let them be asked the third time whether he is worthy of this ministry, that in the mouth of two or three witnesses every word may be established; and when they have agreed the third time that he is worthy, let them be asked to give some sign of this, and when they have cheerfully given it, let them hearken. And silence being made, let one of the chief Bishops standing near the altar with two others,—the rest of the Bishops and Presbyters praying in silence, while the Deacons hold the Gospels open above the head of him who is to be ordained,—say to GOD,

Master, LORD, Almighty GOD, who alone art unbegotten, and without Lord, who art always, and art existing before the world, Who art all-sufficient, and above all cause of origin, Who alone art true, alone wise, alone Most High, invisible to nature, Whose knowledge is without beginning, alone good and incomparable, Who seest all things before they exist, hast knowledge of hidden things, art unapproachable, art without superior, GOD and Father of Thine only-begotten Son our GOD and Saviour, Who workest all things by Him, provident, caring for all, the Father of mercies and GOD of all comfort, dwelling in the Highest, regarding things below; O Thou Who givest the laws of Thy Church through the incarnate presence of Thy CHRIST, by the witness of the Paraclete, through Thy Apostles, and us Bishops, present by Thy grace; O Thou, Who from the beginning hast provided priests to be over Thy people, first Abel, Seth, Enos, Enoch, Melchizedec, and Job; who didst manifest Abraham and the rest of the Patriarchs with Thy faithful servants Moses and Aaron, Eleazar and Phineas, appointing from them rulers and priests in the tabernacle of witness, Who choosedst Samuel to be a priest and prophet, Who leftest not thy sanctuary without ministry, Who hast pleasure in them

whom Thou choosest for Thy glory,—now also, by the mediation of Thy CHRIST, pour forth through us the power of Tny commanding Spirit, Who is ministered by Thy beloved Son JESUS CHRIST, Who was given by Thy mind to the holy Apostles of Thee, the eternal GOD. Give in Thy name, O GOD, Who knowest the hearts, to this Thy servant whom Thou hast chosen to be a Bishop, to feed Thy holy flock, and serve Thee in the high priesthood without blame, ministering day and night; and grant, by the favour of Thy countenance, that he may gather together the number of the sacred, and offer to Thee the gifts of Thy holy Church. Grant him, Almighty Master, through Thy CHRIST, the partaking of Thy Holy Spirit, that he may have power to remit sins according to Thy command; to give lots (κλήρους) according to Thy institution; and to loose every bond, according to the power which Thou gavest to the Apostles; to please Thee well in meekness and a pure heart, uncorruptly, without blame, or exception: offering to Thee the pure and unbloody sacrifice, which Thou hast appointed by CHRIST, the mystery of the New Testament, to be an odour of a sweet smell, through Thy holy SON JESUS CHRIST our GOD and Saviour, through whom to Thee, in the HOLY SPIRIT, be glory, honour, and worship, now and for ever.

Let the rest of the Priests and all the people with them, say, Amen.

Then let one of the Bishops offer the oblation on the hands (ἐν τῶν χειρῶν) of the ordained. And in the morning let him be placed on his throne by the rest of the Bishops, all kissing him in the LORD, and after the reading of the Law and the Prophets, and the Epistles and the Acts, and the Gospels, let the newly ordained salute the Church, saying,

The grace of our LORD JESUS CHRIST, and the love of GOD the Father, and the communion of the HOLY GHOST, be with you all.

*And let all answer,
And with thy spirit.*

The Salutation being ended, let him speak to the people words of consolation.

[Then follows the Liturgy of the Holy Eucharist.]

OFFICE FOR CONSECRATING A BISHOP IN THE NORTHERN CHURCHES. 7

When the Hymn Trisagion is finished, the Pontifex ascends the platform which is before the Holy Table, and he who is to be ordained is offered to him by three Bishops standing on the right side. The Registrar on the left hand delivers to him a paper, in which, if it is a Patriarch who is to be ordained, is written as follows.

By the vote and consent of the most holy Metropolitans and Archbishops. But if it is a Metropolitan, By the vote and consent of the Bishops, beloved of GOD, and of the Holy Presbyters, the Divine grace which healeth that which is weak, and supplieth that which is wanting, promotes N. the Presbyter, beloved of GOD, to be a Bishop of the See of N. which

is under the protection of God. Let us pray for him, that the grace of the Holy Spirit may come upon him.

All the congregation say,
 LORD have mercy upon us.
 CHRIST have mercy upon us.
 LORD have mercy upon us.

The Archdeacon or Registrar says,
 Let us attend.

The Bishop reads the paper.

All the people say,
 LORD have mercy upon us.

Then the Bishop opens the Gospel, and places it upon the head and neck of the Candidate, the other Bishops touching the book together with him. Then he makes three crosses upon his forehead; and holding his hand upon his head prays after this fashion.

O LORD our LORD GOD, who by the most illustrious Apostle Paul hast sanctioned the series of degrees and orders for the service and ministration of Thy holy and undefiled mysteries at Thy holy altar; there being set forth first Apostles, secondarily prophets, thirdly teachers: do Thou, O LORD, strengthen with the coming power and grace of Thy Spirit, by the hands of me a sinner, and of the ministers and fellow Bishops here present, this person already chosen and counted worthy by the votes of all to undertake the evangelical yoke, and the pontifical dignity; as Thou strengthenedst the holy Apostles and Prophets, as Thou anointedst kings, as Thou consecratedst High Priests: make his Episcopate irreproachable in the sight of all men, adorn him with all honour, declare him holy, that he may be found worthy to obtain from Thee whatever his people's wants may require, and he shall ask of Thee. For Thy name is sanctified and Thy kingdom is glorified. Amen.

Then let one of the co-ordaining Bishops, say these sentences in a low voice so as only to be heard by the Bishops near him, who make response.

Let us pray to the LORD in peace:
 For peace and salvation from above:
 For the peace of the whole world:

For the priesthood of our Archbishop N., his assistance, perseverance, peace, health, and salvation, and for the work of his hands,
 Let us pray the LORD.

For the servant of GOD, N., now promoted to the Episcopate and his salvation,
 Let us pray the LORD.

That the gracious GOD may grant him a pure and unsullied priesthood,
 Let us pray the LORD.

For this city and the whole See, and for all who need assistance and Divine help,

Let us pray the LORD.

That we may be delivered from all evil.

Raise, save, have mercy, and preserve. Of the most holy and untainted.

When this is said, let the Bishop place his hand again over the head of the Candidate as before, and say,

O LORD our GOD, who, inasmuch as human nature is unable to endure the Divine Presence, hast in Thy dispensation appointed teachers of the like passions with ourselves occupying Thy seat, to offer to Thee sacrifice and offering for all thy people, make also, O LORD, this person who has received the grace of the high Priesthood, to be a follower of the true Shepherd, who laid down His life for Thy sheep, [the text has it *τιθέντα*, but the sense seems rather to require *τιθέντος*,] a guide to the blind, a light in darkness, an instructor of the simple, a teacher of babes, a light in the world; that having fitly prepared the souls entrusted to him in this present life, he may stand without shame before Thy tribunal; and receive the great reward which Thou hast prepared for those who are zealous in preaching the Gospel. For it is thine to have mercy and save. Amen.

The Bishop then lifts up the Gospel and lays it on the holy table; he then places the pall on the newly ordained and says, He is worthy: which all the clergy repeat.

The ordaining Bishop next kisses the newly ordained as do all the Bishops. And when the customary acclamation [Many years to N.] has been made, they go to their seats: and the newly ordained sits down first; pronouncing peace at the reading of the Apostle. He communicates in the precious body and blood of CHRIST before the rest, and himself administers Communion to the ordaining Bishop and to the rest.—Goar. Rituale Græc. 302-4.

OFFICE FOR CONSECRATING A BISHOP IN THE WESTERN CHURCHES.

THE most ancient office for consecrating a Bishop in the West now known to be extant is, I believe, that in the Missale Francorum, which is supposed to be about the date of A. D. 550. Muratori ii. 670. It consists merely of an address to the people, and the following prayer:

“O GOD of all honours, GOD of all dignities, which minister to Thy glory in the sacred orders; GOD, Who instructing Thy servant Moses with the affection of a secret friend, among other documents of heavenly culture, commandedst the chosen Aaron to be clothed in a mystical garment at the sacred [offices], that succeeding posterity might gather sense of understanding from the examples of the ancients, that no age might be wanting in instruction of doctrine; and since that kind of significations

obtained reverence among the ancients, while we have rather trial of the realities, than enigmatical figures: for the habit of that earlier priesthood was adorned for the service of our mind, and the glory of the High Priesthood is commended to us, not by honourable garments, but by the splendour of souls; for the things which then pleased the carnal vision, required rather that which was to be understood by them. Therefore, upon this servant N. whom Thou hast chosen to the ministry of the High Priesthood, we beseech Thee, O LORD, largely bestow this grace, that whatsoever those garments signified by the brightness of gold, and splendour of jewels, and variety of all sorts of work, the same may shine in his conversation and actions. Complete in Thy Priest, the chief of Thy ministry, and sanctify him with the [dew] of heavenly ointment, when furnished with the ornaments of entire glorification. Let this, O LORD, abundantly flow upon his head. Let it run down to the lower parts of the body [in oris subjecta], let it descend to the extremities of the whole body, that the power of Thy Holy Spirit may fill him inwardly, and cover him outwardly. Let constant faith, pure affection, sincere peace, abound in him; let his feet be beautiful to publish the word of good tidings, not in persuasive words of man's wisdom, but in manifestation of the Spirit and of power. Give unto him, O LORD, we beseech Thee, the keys of the kingdom of Heaven; that whatsoever he shall bind on earth may be bound in Heaven; and whatsoever he shall loose on earth, may be loosed in Heaven; and whosoever sins he shall retain, they may be retained; and whosoever sins he shall remit, do Thou, O LORD, deign to remit. Give unto him true humility, perfect patience, that he may not call evil good, nor good evil; nor put darkness for light, nor light for darkness. Give unto him the Episcopal Chair, to govern Thy Church and universal people [Ecclesiam tuam et plebem universam.] Be Thou his authority, his power, his strength; multiply upon him Thy blessing and Thy grace, that by Thy gift he may be apt at all times to implore Thy mercy, and may obtain grace to be devout. Through, &c."

[E.]

A LATER OFFICE FOR CONSECRATING A BISHOP IN THE WESTERN CHURCHES.

(From the Pontifical of Egbert, Archbishop of York, A. D. 800. Martene de Ant. Ecc. Rit. Lib. I. c. 8. art. 11. ord. 2.)

When a Bishop is ordained, let two Bishops place and hold over his neck the Book of the Gospels; and let one pronounce over him the benediction; and after that all the Bishops who are present ought to repeat the three prayers: but let the rest hold their hands upon his head.

Let us pray, dearly beloved, that upon this man now to be promoted for the use of the Church, the goodness of the Almighty God may bestow a large measure of His grace. Through, &c.

Also another.

Almighty God, be present at our supplications, and grant that that which is to be done by the ministry of our humility, may be fulfilled with the effect of Thy power. Through, &c.

Another.

Be favourable, O LORD, to our supplications, and incline the horn of sacerdotal grace upon Thy servant N. and pour upon him the power of Thy blessing. Through, &c.

Another.

Hear, LORD, the prayers of Thy supplicants, that what is to be done by our ministry may be rather established by Thy power. Through, &c.

Again let one of them say this prayer over the Bishop.

O God of all honours, God of all dignities, &c. [as in the Missale Francorum, see above.]

Consecration of the Bishop's hands.

Let those hands be anointed, and sanctified, and ordained in Thee the GOD of gods. I anoint those hands with consecrated oil, and purified chrim of unction, as Moses anointed the hands of his holy brother Aaron with the word of his mouth, and as the Holy Spirit by His breathing, and as JESUS the Saviour of us all, anointed the holy hands of all priests; and let them be sanctified and consecrated, that they may be perfect in all things in Thy name, of FATHER and of SON, and of the Eternal HOLY GHOST, who art One and Most High God of all living and dead, remaining for ever and ever.

Another.

Let those hands be anointed and consecrated with sanctified oil, as Samuel anointed David to be king and prophet; so let them be anointed and consummated in the name of the FATHER, and of the SON, and of the HOLY GHOST.

Presently oil is to be poured on his head.

May thine head be anointed and consecrated with heavenly benediction in the order of high priesthood. In the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Peace be with thee. And with thy spirit.

When the staff is given this prayer is said.

Receive the staff of the pastoral office, and be thou fierce (sæviens) in correcting vices, holding judgment in wrath without wrath (in ira sine ira): when thou art angry, remember mercy.

When the ring is given this prayer is said.

Receive the ring of the honour of the high priesthood that thou mayest be guarded with integrity of faith.

[Here follows an addition to the prayer, "O God of all honours," &c. given above.]

Presently let him be placed in the Episcopal chair, and this prayer is to be said.

Almighty Father, Holy Eternal God, Thou hast vouchsafed to ordain every order in the heavenly seats, as saith the Psalmist, O LORD, Thy word endureth forever in heaven. Thou hast appointed in heaven angels and archangels in their order unto Thee, and in the priority of the Old Testament hast ordained by anointing [per unguinem] Moses, and Aaron, and Samuel to be patriarchs and prophets among all the priests who call upon Thy name; in the New, by thy Son JESUS CHRIST thou choosedst holy Apostles from among all saints, first Peter the Apostle in the chair of honour, and numberedst Matthias his companion into the apostleship and chair of honour, and calledst him in the number of all holy Apostles, and as the Holy Spirit saith by the prophet, "Let them praise the LORD in the seat of the elders." These things have happened equally to one and the others by the Divine consent. And now, LORD, for thy great mercy in these our times, give the like grace to our brother N., sitting, after the example of Thy holy Apostle, in the chair of honour and dignity, that in the sight of Thy Majesty he may appear worthy of honour. Through the same, &c.

O LORD JESUS CHRIST, who erst choosedst Thine Apostles that they should be before us in their teaching, so also grant this Bishop in the place of the Apostles to teach doctrine, to bless and instruct, and let him preserve his life pure and uninjured. For ever.

The blessing of the same priest.

May the people honour thee, may God assist thee, whatsoever thou askest may God grant thee, with honour, chastity, knowledge, bounty, charity, nobility. Mayest thou be worthy, just, sincere, and an apostle of CHRIST. Receive the benediction and apostleship which abideth in that day: and in the day to come may angels stand at thy right hand, and crowned apostles at thy left. May the Church be thy mother, and the altar. May God be thy father, the angels thy friends, the Apostles thy brethren, and may they guard the degree of thine apostleship. May God confirm thee in justice, in holiness. May the angels receive thee in the Church, and the peace which passeth understanding be with thee through the Redeemer JESUS CHRIST our Lord, who with the FATHER and the HOLY SPIRIT liveth and reigneth forever and ever. Amen.

Another benediction in the consummation of the Bishop.

May the Holy seven fold Spirit come upon thee, and the power of the Most Highest guard thee without sin, and every blessing which is written

in the Holy Scriptures come upon thee. May GOD the FATHER, and the SON, and the HOLY GHOST establish thee, that thou mayest have eternal life, and live forever and ever. Amen.

[The present office, in the Churches under the Roman Subjection, has many additional rites.]

OFFICE FOR CONSECRATING A PRELATE IN THE SOUTHERN
(COPTIC) CHURCHES.

(Marten. de Ant. Eccl. Rit. Lib. i. c. S. Art. 11. ord. 23.)

When he who is to be consecrated a prelate is brought forward, let him first be examined by the priests; and be habited like a priest, and kneel down with those who present him to the Bishop, and let the Bishop stand before the holy altar. Then let the Bishop give thanks, and take the censer and bless it. Then let the people say,

LORD have mercy upon us.

CHRIST have mercy upon us.

LORD have mercy upon us.

The Bishop says this prayer.

O LORD GOD of power, who hast caused us to come into the lot of this ministry, who impartest understanding to man, and triest the hearts and reins; hear us for the multitude of Thy grace, and cleanse us from all defilement of body and soul: disperse the clouds of our sins and scatter the darkness of our iniquities; fill us with Divine power, and the grace of Thine only begotten SON, and the operation of the HOLY SPIRIT, that we may be worthy of this ministry of the New Testament, that we may grow in merits; that we may exalt Thy holy name, and minister in the priesthood of Thy holy and good pleasure: nor make us partakers of other men's sins, but blot out our own: and grant to us, LORD, that we may not commit faults, but show Thyself gracious to us in knowledge, that we may speak that which is convenient, and draw near to Thy pure altar. Lo, Thy servant N. approacheth to Thee, with perfect intention, and stands expecting Thy heavenly gifts. For Thou art good, and of great mercy unto all them that call upon Thee; and Thy power is strong, with Thine only begotten SON, and the HOLY SPIRIT. Amen.

The Archdeacon says this prayer.

The grace of our LORD JESUS CHRIST, which supplieth our defects in the good will of GOD the FATHER, and the HOLY SPIRIT come upon N., who with fear and trembling, entereth Thine holy altar: and raiseth the eyes of his heart to Thee who inhabitest the heavens, waiting for Thy heavenly gifts, that he may be translated from the sacerdotal order to the order of prelacy in the Church of N., in the diocese of N. Pray all of you that the grace of the Holy Spirit may come upon him.

The people say,

LORD have mercy upon us.

CHRIST have mercy upon us.

LORD have mercy upon us.

The Bishop turns his head to the East, and says this prayer,

I beseech Thee, O LORD, make him worthy of the vocation of the prelacy, that by merit for Thy grace he may exalt Thy holy name, and serve Thee, and minister Thy altar, and find mercy in Thy sight. For mercy and kindness are before Thee. O GOD, Thou art worthy of praise, O FATHER, and SON, and HOLY GHOST. Amen.

He turns to the West, lays his hand upon his head and says this prayer secretly,

O LORD GOD Almighty, Father, our LORD and our GOD, and our Saviour JESUS CHRIST, who knowest all things before they come to pass, Thou hast chosen Thy servant N. that he should be a father, a guide, a prefect of Thy servants collected in one place for Thy holy name: we beseech Thee, therefore, O thou lover of men, that thou look graciously upon him, bless him, and sanctify him, let the love of Thy HOLY SPIRIT be upon him: and dispose us with him to every good work: give him wisdom and power that in the presence of Thy holy Spirit he may be free from blame night and day. Give him, O LORD, a quiet, kind, Christian spirit, full of confidence, that he may please Thee in good works, and be prefect to the people who should obey him: let him labour zealously and teach them the precepts of Thy law; have the care of them and preserve them in purity and love: that he may sanctify them, and direct them to CHRIST the heavenly spouse; let him receive the excellence of spiritual life, and so fulfil what is written, "Let your light so shine before men that they they may see your good works, and glorify your Father which is in heaven."

This prayer being ended, let him turn to the East and say,

Peace be with you. Regard us, O LORD, and our ministry, and cleanse us from all defilement, and send down Thy grace from heaven upon Thy servant N., that through Thee he may be worthy to fulfil his ministry without defect, that he may increase before Thee by the bowels of Thy mercy, with all who have pleased Thee from the beginning. For there is mercy in Thy will, and Thou art worthy to receive honour and adoration from all, O FATHER, and SON, and HOLY GHOST, now and for ever.

He turns to the West, signs his forehead with his thumb, and says,

We call thee to be Abigumen in the Holy Church of GOD. Amen.

The Archdeacon cries with a loud voice.

N. Abigumen over the pure altar which is in the holy Catholic and Apostolic Church, that is, GOD's.

(The Bishop cries with a loud voice)

Abigumen in the holy altar. We present to his memory, the orthodox and the diocese N., which loveth CHRIST: in the name of the FATHER, and of the SON, and of the HOLY GHOST, the GOD of Peace; and the one holy apostolic fabric, the Church of GOD.

The Bishop turns to the West and says,

We yield Thee thanks, Almighty, for all glory and in all glory, and we bless Thee, and praise Thy holy name, for Thou hast done wonderful things with us: for Thou hast caused Thy gifts to come forth from Thee upon Thy servant N. We humbly beseech Thee, O LORD, hear us for the multitude of Thy grace; that what has been done in this promotion of Thy servant N. to the prelacy by the grace of the Holy Spirit may be pleasing unto Thee. We meekly beseech Thee, O our King, for him whom Thou hast called, and those who stand near whom Thou hast chosen, and us whom Thou hast chosen with them to good, by sanctification, and the grace of Thy goodness, that we may be worthy to obtain with all who have done Thy will from the beginning, the reward of the faithful and wise steward at the appearing of our LORD and our Saviour JESUS CHRIST. He who, &c.

Let the newly consecrated kiss the altar, the Bishop, and those present. Then let them begin the Eucharist, and let the Bishop give him the Holy Communion, and read him wholesome advice.

THE OFFICE FOR CONSECRATING BISHOPS IN THE NORTHERN (ENGLISH) CHURCHES, AS USED IN THE REIGNS OF EDW. VI. AND ELIZABETH.

¶ *After the Gospel and Credo ended, first the elected Bishop shall be presented by two Bishops unto the Archbishop of that Province, or to some other Bishop appointed by his commission; the Bishops that present him, saying,*

Most reverend father in God, we present unto you this godly and well learned man to be consecrated Bishop.

¶ *Then shall the Archbishop demand the king's mandate for the consecration, and cause it to be read; and the oath, touching the knowledge of the king's supremacy, shall be ministered to the person elected, as it is set out in the order of Deacons. And then shall be ministered also the oath of due obedience unto the Archbishop, as followeth:*

¶ *The oath of due obedience to the Archbishop.*

In the name of GOD, Amen. I, N. chosen Bishop of the Church and see of N. do profess and promise due reverence and obedience to the Archbishop, and to the Metropolitan Church of N. and to their successors. So help me GOD; through JESUS CHRIST.

¶ *This oath shall not be made at the consecration of an Archbishop.*

¶ *Then the Archbishop shall move the congregation present to pray ; saying thus to them,*

Brethren, it is written in the Gospel of Saint Luke, that our Saviour CHRIST continued the whole night in prayer, or ever that He did choose and set forth His twelve Apostles. It is written also in the Acts of the Apostles, that the disciples which were at Antioch did fast and pray, or ever they laid hands upon, or sent forth Paul and Barnabas. Let us, therefore, following the example of our Saviour CHRIST and His Apostles, first fall to prayer, or that we admit and send forth this person presented unto us to the work whereunto we trust the HOLY GHOST hath called him.

¶ *And then shall be said the Litany, as afore in the Order of Deacons. And after this place, "That it may please Thee to illuminate all Bishops," &c. he shall say,*

That it may please Thee to bless this our brother elected, and to send Thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of Thy Church, and to the honour, praise, and glory of Thy name.

Answer. We beseech Thee to hear us, good LORD.

¶ *Concluding the Litany in the end with this prayer.*

Almighty God, giver of all good things, which by Thy Holy Spirit hast appointed diverse orders of ministers in Thy Church; mercifully behold this Thy servant, now called to the work and ministry of a Bishop; and replenish him so with the truth of Thy doctrine, and innocency of life, that both by word and deed he may faithfully serve Thee in this office, to the glory of Thy name, and profit of Thy congregation; through the merits of our Saviour JESUS CHRIST, who liveth and reigneth with Thee and the HOLY GHOST, world without end. Amen.

¶ *Then the Archbishop, sitting in a chair, shall say this to him that is to be consecrated,*

Brother, forasmuch as holy Scripture and the old canons commandeth that we should not be hasty in laying on hands, and admitting of any person to the government of the congregation of CHRIST, which He hath purchased with no less price than the effusion of His own blood; afore that I admit you to this administration whereunto ye are called, I will examine you in certain articles, to the end the congregation present may have a trial how ye be minded to behave yourself in the Church of God. Are you persuaded that you be truly called to this ministration, according to the will of our LORD JESUS CHRIST, and the order of this realm?

Answer. I am so persuaded.

The Archbishop. Are you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through the faith in JESU CHRIST? And are you determined, with the same

holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing, as required of necessity to eternal salvation, but that you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded and determined by God's grace.

The Archbishop. Will you then faithfully exercise yourself in the said holy Scriptures, and call upon God by prayer for the true understanding of the same, so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayer?

Answer. I will so do, by the help of God.

The Archbishop. Be you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine, contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this world, that you may show yourself in all things an example of good works unto others; that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop. Will you maintain and set forward (as much as shall lie in you) quietness, peace, and love among all men? And such as be unquiet, disobedient, and criminous within your diocese, correct and punish, according to such authority as ye have by God's word, and as to you shall be committed by the ordinance of this realm?

Answer. I will so do, by the help of God.

The Archbishop. Will you show yourself gentle, and be merciful, for CHRIST's sake, to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

The Archbishop. Almighty God, our heavenly FATHER, who hath given you a good will to do all these things; grant also unto you strength and power to perform the same, that He accomplishing in you the good work which He hath begun, ye may be found perfect and irreprehensible at the latter day; through JESUS CHRIST our LORD. Amen.

Then shall be sung or said, "Come, HOLY GHOST," &c. as it is set out in the Order of Priests.

Then ended, the Archbishop shall say,

LORD, hear our prayer.

Answer. And let our cry come unto Thee.

¶ Let us pray.

Almighty God, and most merciful FATHER, which of Thy infinite goodness hast given to us Thy only and most dear beloved SON JESUS CHRIST to be our Redeemer, and Author of everlasting life, who after that He had made perfect our redemption by His death, and was ascended into heaven,

poured down His gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some pastors and doctors, to the edifying and making perfect of His congregation; grant we beseech Thee, to this Thy servant, such grace that he may evermore be ready to spread abroad Thy Gospel, and glad tidings of reconcilment to GOD, and to use the authority given unto him, not to destroy, but to save, not to hurt, but to help; so that he, as a wise and a faithful servant, giving to Thy family meat in due season, may at the last day be received into joy; through JESU CHRIST OUR LORD, who with Thee and the HOLY GHOST, liveth and reigneth, one GOD, world without end. Amen.

¶ *Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop, the Archbishop saying,*

Take the HOLY GHOST, and remember that thou stir up the grace of GOD which is in thee, by imposition of hands; for GOD hath not given us the spirit of fear, but of power, and love, and of soberness.

¶ *Then the Archbishop shall deliver him the Bible, saying,*

Give heed unto reading, exhortation, and doctrine. Think upon these things contained in this book; be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and unto teaching, and be diligent in doing them; for by doing this thou shalt both save thyself and them that hear thee. Be to the flock of CHRIST a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind together the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the chief Shepherd shall come, ye may receive the immarcessible crown of glory; through JESUS CHRIST OUR LORD. Amen.

¶ *Then the Archbishop shall proceed to the Communion, with whom the new consecrated Bishop with others shall also communicate. And after the last Collect, immediately before the Benediction, shall be said this prayer;*

Most merciful FATHER, we beseech Thee to send down upon this Thy servant Thy heavenly blessing; and so endue him with Thy Holy Spirit, that he preaching Thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe an wholesome example in word, in conversation, in faith, in love, in chastity and purity, that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the LORD, the righteous Judge, who liveth and reigneth, one GOD, with the FATHER and the HOLY GHOST, world without end. Amen.

[D.]

ORDINATION OF PRESBYTERS.

The office for ordaining a Presbyter in the Antenicene Church. Taken from the Apostolical Constitutions, Book VIII. § 16.

Let the Bishop lay his hand upon the Candidate's head, the Presbytery and the Deacons standing by, and pray, saying,

O LORD our GOD Almighty, who hast established all things in CHRIST, and through Him dost preserve all things by Thy Providence, as their several natures require. (For he who can form a variety of things, can in a variety of ways provide for them, on which account Thou dost take care of immortal beings simply by preserving them in being; of mortals by succession or propagation; of the soul, by giving it Thy laws to study; of the body, by supplying its necessities.) Do Thou, therefore, now look down upon Thy holy Church, and *enlarge* it, and multiply those who are set over it. Give them grace to labour both by word and deed for the edification of Thy people. Look down, also, now, upon this Thy servant, elected by the consent and judgment of the whole Clergy, into the order of Presbyters; fill him with the Spirit of Grace and of wisdom to assist Thy people, and govern them with a clean heart. As Thou didst formerly look down upon Thy chosen people, and didst command Moses to elect elders whom Thou filledst with Thy Spirit; so do Thou now likewise, O LORD, preserving in us the Spirit of Thy grace unfailling, so that full of works fit for healing, and discourse fit for teaching, he may mildly instruct Thy people, and serve Thee sincerely with a pure mind and zealous spirit; and on behalf of Thy people, duly and with purity administer the holy offices; through Thy CHRIST, with Whom to Thee and the HOLY GHOST be glory, honour, and worship, for ever and ever. Amen.

OFFICE FOR THE ORDINATION OF A PRESBYTER IN THE EASTERN CHURCHES.

[In the Communion Service after the Angelic Hymn.]

The Bishop rises up, the Candidate draws near to him, and is signed with a cross on the head three times; then he kneels down, resting his head on the holy table. The Deacon says, Let us attend. Then the Bishop lays his hand upon the Candidate's head, and says aloud,

The Divine grace, which healeth our infirmities, and supplieth our defects, promoteth [—] the most pious Deacon to the order of a Presbyter: let us pray for him that the grace of the Holy Spirit may come upon him.

Then those within the altar and the choir repeat three times,

LORD have mercy upon us.

The Deacon says,
Let us beseech the LORD.

The Bishop again signing him, and holding his hand over him, repeats this prayer secretly.

O GOD, who art without beginning and without end, who art before all creation, and dost honour with the title of Presbyter those who are judged worthy of this rank, to minister the word of Thy truth: grant, O LORD of all, to him whom Thou hast now been pleased to promote by me, that he may be preserved in conversation unblameable, and in faith unfeigned, and receive a large portion of the grace of Thy Holy Spirit. Make him perfect in obeying Thee in all things, according to Thy good pleasure, that he may approve himself worthy of the priestly office, to which by Thy Divine Prescience, Thou hast appointed him. For thine is the strength and thine is the kingdom, and the power and the glory of the FATHER and of the SON and of the HOLY GHOST, now and for ever and ever. Amen.

The first of the Priests says these Diaconica, in a low voice, so as to be heard by those who stand near, that they may make the responses.

Let us beseech the LORD in peace.

For peace from above.

For our Archbishop N. his priesthood and perseverance.

For the servant of God now promoted to be a Priest, and for his salvation.

For this state, &c. &c. &c.

The Bishop holding his hand placed on [his head] prays after this manner.

O GOD, great in power, unsearchable in wisdom, and wonderful in Thy counsels towards the sons of men; O LORD, who hast been pleased to grant unto this Thy servant the order of a Presbyter, replenish him with the gifts of Thy Holy Spirit: that he may be worthy to stand before Thy holy altar unblameably, to preach the Gospel of Thy kingdom, to minister the word of Thy truth, to present unto Thee spiritual gifts and sacrifices, and to renew Thy people by the laver of regeneration: that at the second coming of the great God and our Saviour JESUS CHRIST, Thine only begotten Son, he may receive the reward of the faithful servant of his LORD's house, through the fulness of Thy goodness. For Thine all-honoured and exceedingly great name is blessed and glorified. Amen.

The Bishop raises him up, and brings the hinder part of the stole to the front of the right side, saying,

He is worthy.

Then he puts the casula on him, and says,

He is worthy.

Those within the altar and the choir say,

He is worthy.

The newly ordained kisses the Bishop and the Presbyters ; and takes his station with the Presbyters, reading his sacramentary. [Then they proceed with the Eucharistic service, in the course of which] After the consecration of the elements, the newly ordained approaches the Bishop, who delivers to him the holy bread, and says,

Receive this deposit, and keep it until the coming of our LORD JESUS CHRIST, when it shall be demanded of thee by Him.

He receiving it, kisses the hand of the Bishop, and returns to his former place, and places both hands on the holy table, and says,

LORD have mercy upon me.

When a Bishop is about to say, "Holy things for holy persons," the newly ordained returns the holy bread to him, and receives the Communion from him before the rest.—Goar's Rituale Græcorum, 292-4.

ANCIENT OFFICE FOR THE ORDINATION OF PRESBYTERS AMONG THE
WESTERN CHURCHES.

From the Missale Francorum, a MSS. of the 6th century. Muratori ii.
657-669.

The parts in brackets are found in a Manuscript of the ninth century.
Muratori ii. p. 411-414.

[When a Presbyter is ordained, while the Bishop blesses him and holds his hand over his head, let all the Presbyters that are present also hold their hands over his head close to the Bishop's hand.]

A. Dearly beloved, let us pray GOD the Father Almighty, that he may multiply His heavenly gifts upon these his servants whom He has chosen to the office of the Presbytery, and that what they undertake by His condescension, they may accomplish by His help. Through JESUS CHRIST our LORD.

B. Hear us, O GOD our Saviour, and pour forth upon these Thy servants the blessing of the Holy Ghost, and the power of sacerdotal grace, that Thou mayest follow with the perpetual bounty of Thy gift, those whom we present to the regards of Thy affection. Through JESUS CHRIST our LORD.

The Consecration.

C. Holy LORD, Father Almighty, Eternal GOD, the distributor of all honours and dignities which serve Thee, by whom all things profit, by whom all things are established, the goodly augmentations of rational nature being reasonably arranged in fitting order [amplificatis in melius naturæ rationalis incrementis, per ordinem congrua ratione dispositis,] whence the sacerdotal degree, and the offices of the Levites, instituted for

mystical sacraments increased, so that when Thou hadst set High Priests for the conduct of the people, for the assistance of their society and labour, Thou didst choose men of a following order and sacred dignity. Thus in the wilderness Thou propagatedst the spirit of Moses through the minds of the seventy prudent men, by whose assistance he easily governed innumerable multitudes of the people. Thus also Thou transfusedst to Eleazar and Ithamar, the sons of Aaron, the abundance of the paternal fulness, that the worthy sacraments of the priests might suffice for the hosts of the salutary sacrifice. By this Providence, O LORD, Thou addedst Doctors of the Faith as companions to the Apostles of Thy Son, by whom they filled the whole world with preachers of second order. Wherefore, O LORD, we pray Thee, grant also to our infirmity these assistances. For by how much we are more weak than they, by so much do we more need these helps. Give, we beseech Thee, Almighty Father, the dignity of the Presbytery to these Thy servants. Bestow anew in their hearts the Spirit of holiness: let them obtain the office of second merit, which is received from Thee, O LORD, and let them afford, by the example of their conversation, a censorship of morals. May they be prudent assistants of our order. May the form of all righteousness shine in them, that having a good account to render of the dispensation committed to them, they may receive the rewards of eternal blessedness. Through JESUS CHRIST.

Consummation of the Presbyter.

D. Brethren, let us make common prayer that these, who are chosen for the help and service of your salvation, may, by the understanding of the Divine gift, obtain the blessing of the Presbyterate, that they may receive the privilege of powers, by the sacerdotal gift of the HOLY GHOST, that they be not found unequal to their office.

Also the Benediction.

E. O GOD, the author of sanctifications, whose true consecration is full benediction, pour upon this Thy servant, whom we dedicate to the honour of the Presbytery, the gift of Thy benediction. that by the gravity of his actions and manner of living, he may show himself to be an elder instructed in that discipline which Paul set forth to Titus and Timothy; that always meditating in Thy Law night and day, he may believe what he reads therein, may teach what he believes, and imitate what he shall teach; let him set forth in his own person justice, constancy, mercy, and courage; approve them by his example, confirm them by his advice, guard Thy gift pure and immaculate, and by the obedience of Thy people, by immaculate benediction, transform the body and blood of Thy SON, and being filled with the Holy Ghost may fulfil inviolable charity, a pure conscience, and a firm faith, unto a perfect man, unto the measure of the stature of the fulness of CHRIST, in the day of justice and of eternal judgment. Through JESUS CHRIST.

[F. Here the Bishop clothes him with the planeta in these words,

The blessing of GOD the FATHER, the SON, and the HOLY GHOST come

upon thee: and be thou blessed in the sacerdotal order, and offer appeasing hosts for the sins and offences of the people, to the Almighty God, to whom be honour and glory for ever and ever.]

Consecration of the hands.

[*Making the holy cross with chrism on his hands.* Egbert. Pontifical.]

G. Let these hands, we pray thee, O LORD, be consecrated by this unction, and our benediction; and whatsoever things they shall bless, let them be blessed, and whatsoever things they shall sanctify, let them be sanctified, through JESUS CHRIST Thy SON our LORD.

[The Pontifical of Egbert Archbishop of York, circ. 800, has two prayers at the consecration of hands; and also]

Consecration of the head with oil.

H. Let thy head be anointed and consecrated with heavenly benediction in the Sacerdotal Order, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. Martene de Ant. Eccles. Rit. Lib. 1. c. 8. art. 11. ord. 2.

[The ordinals of the Churches of Noyon and Gillone, circ. 800, are without this addition. Martene as above, ord. 4. The Pontifical. Caturcensis, circ. 900, is the same as Egbert's, except that the benediction of the head occurs earlier in the office. Martene as above ord. 5.]

The Pontifical of Noyon, circ. 900, omits A, D, E, F, and H., but has the following after G.

I. *This being done, let him [the bishop] take a paten with the oblation, and the cup with the wine, and give them to them; saying,*

Take ye power to offer sacrifice to GOD, and to celebrate the mass as well for the living as for the dead, in the name of the LORD. Martene as above, ord. 6.

[And this seems subsequently to have been generally adopted: only in the Pontificals of the Monastery of Bec, circ. 1200, it is not to be found. Martene as above, ord. 11.]

The present Roman Ordinal (Pontificale Romanum, Antwerp, 1755,) has all the foregoing with the single exception of H. And in addition to these has the following.

The Bishop sits down, puts on his mitre, and binds the orarium or stola from the left shoulder of each, taking the part which hangs down behind, and bringing it over the right shoulder, he applies it to the breast in the form of a cross and says,

K. Take the yoke of the LORD, for his yoke is easy, and his burthen light.

Then he places on each one successively the casula as far as the shoulder (which each has folded up on his shoulders, hanging down from the front) and says to each,

L. Receive the sacerdotal garment, which signifies charity, for GOD is able to increase unto their charity, and the perfect work.

[These two forms first occur, as far as I can find, in a Pontifical of Salisbury, circ. 1100. Martene as above, ordo. 8.]

The Bishop, without his mitre, turns towards the altar, and kneeling down, with a loud voice repeats the hymn :

M. Come, Holy Ghost, &c.

[This hymn, as far as I can find, first occurs at the ordination of Presbyters in a Pontifical of the Church of Soissons, circ. 1000. Martene as above, ordo. 7.]

The Bishop, with his mitre, sitting on the footstool before the middle of the altar, places both his hands on the head of all severally, kneeling before him, and says to each,

N. Receive the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.

[The first instance of this form of benediction, that I can find, is in a Pontifical of the Church of Mayence, circ. 1300, where it is said thus :

Receive ye the Holy Ghost.

Let the Bishop begin the Antiphonia, the Clergy repeating it :

Receive ye the Holy Ghost.

This being begun, and the whole Clergy repeating it till the Bishop has finished it, let the Bishop lay both his hands upon the head of each priest, and say,

The Holy Ghost come upon thee, and the power of the Most Highest guard thee from sin. Martene as above, ordo. 16.]

Then he unfolds the casula which each one has folded on his shoulders, and says to each,

O. The LORD clothe thee with the stole of innocence.

[This first occurs in the Salisbury Pontifical, circ. 1100, where it is prefixed to L. Martene as above, ord. 8.]

THE OFFICE FOR ORDAINING A PRIEST IN THE SOUTHERN (COPTIC) CHURCHES.

Martene de Ant. Eccl. Rit., Lib. i., c. 8, art. 11. ord. 23.

When they will present one to be ordained Priest, in the first place the Priests bear witness to his good works, his knowledge of the word, of good doctrine; that he is courteous, benevolent, kind; that his wife is such as the law requires; that he has the canonical qualifications; that he has received the degree of Deaconship, and successively been made Reader, Subdeacon, Deacon, [et benedicetur altero die:] and he shall be ordained on a subsequent day.

Then he goes out, and is clothed in a Deacon's dress with the baltheus over his left shoulder, before the altar. The Bishop stands with the Priests; and the Candidate bends his knees before the altar. The Bishop gives thanks, and receives the censer, and prays over it: and turning with his face to the altar, says this prayer:

O LORD GOD, who hast caused us to come into the lot of this ministry, who gavest man understanding, and searchest the hearts and the reins, hear us by Thy Divine power, and the grace of Thine only-begotten SON, and the operation of the HOLY GHOST; that we may be worthy of this ministry of the New Testament, that we may profit better in it, and may glorify Thy holy name, and minister the priesthood of Thy holy and good pleasure; and may not be partakers of the sins of the unbelievers: but blot out our iniquities, and grant, O our King, that we may not do that which is inexpedient, but give us knowledge that we may speak that which is right, and stand at Thy holy altar. Lo, he cometh to Thee to be ordained a Priest: accomplish this in Thy servant N. who standeth and waiteth to receive Thy holy gifts, for Thou art good, and of great mercy to all who call upon Thee, who art mighty in power, with Thine only-begotten SON, and the HOLY GHOST. Amen.

The Archdeacon says,

May the grace of our LORD JESUS CHRIST, who hath perfected that which was wanting in us by the will of GOD the Father, and the Holy Ghost, come upon this N. who standeth at Thy holy altar in fear and trembling, and humility of heart, and while he himself is bowed down, raiseth the eyes of his heart to Thee, who dwellest in the Heavens, waiting for Thy heavenly gifts, that he may be translated from the order of his deaconship to the priesthood in the Church of N. and to the holy altar. Pray ye that the gift of the Holy Spirit may come upon him.

The people say, three times,

LORD have mercy upon us.

The Bishop turns to the East, and says,

I pray thee, LORD GOD, make him worthy of the calling of the Presbytery, that by the merits of Thy charity towards men, he may glorify Thy holy name, and serve Thee, and minister at Thy holy altar, and find mercy in Thy sight, for mercy and grace are with Thee, O GOD, who art worthy of praise, O FATHER, SON, and HOLY GHOST. Amen.

The people say, three times,

LORD have mercy upon us.

The Bishop turns to the West, places his hand on the Candidate's head, and says,

O LORD GOD Almighty, who hast created all things by Thy word, and according to Thy will hast care of all things which are before Thee; and lookest upon Thy holy Church, that they who are placed in it may increase and be comforted, and profit in word and deed: Regard this

Thy servant N. who is presented unto Thee for the priesthood, by the approval and judgment of them who have placed him before Thee; fill him with Thy Holy Spirit, Thy grace, and good will, that he may fear Thee, and govern the people whom Thou hast chosen, as Thou commandedst thy servant Moses that he should choose elders, full of the Holy Ghost, which proceedeth without change from Thee.

Pray ye.—I beseech Thee, O LORD, hear us in those things which as suppliants we ask of Thee; and preserve also in us the Holy Spirit without injury; grant the Spirit of Thy wisdom [to this thy servant,] that he may be replenished with works of salvation, and eloquence of doctrine, that he may teach the people in his vocation, and serve Thee in sanctification, and pure thoughts, and a sincere mind, and may accomplish the works of the priesthood over Thy people, and over those who have preceded him [qui præcesserunt eum] (?) and who have been restored by the laver of regeneration. And me also, purify me from all hidden sin, and absolve me from all open sin, through the mediation of Thine only-begotten Son, our LORD, our GOD, and our Saviour JESUS CHRIST: He who, &c.

He turns to the altar, and prays thus:

Regard, O LORD, us and our ministry, and cleanse us from all filthiness, and send Thy heavenly grace upon this Thy servant, that he may be found worthy before Thee to fulfil the office of the Priesthood without defect; that he may receive Thy grace, together with those who have pleased Thee from all eternity, for there is mercy in Thy will; and Thou art worthy to receive honour, and glory, and adoration from every creature. O FATHER, and SON, and HOLY GHOST. Amen.

He turns to the West and signs his forehead [i. e. of the Candidate] with his thumb, and says,

We call thee unto the holy Church of God. Amen.

Then the Archdeacon, with a loud voice, says,

N. is a Priest of the holy altar, which is in the holy Catholic and Apostolic Church of God. Amen.

Then the Bishop makes three crosses on his forehead in token of the Trinity, and puts the stole upon him, and says,

Glory and honour be to the holy and consubstantial Trinity, the FATHER, and the SON, and the HOLY GHOST. Peace and increase to the holy Church of God. Amen.

The Bishop turns to the East, and prays thus:

We give Thee thanks, LORD GOD Almighty, for all things, and in the behalf of all men, that Thy holy name may be glorified; for Thou hast done wonderful things with us, and hast largely lavished Thy gifts upon Thy servant: we meekly beseech Thee, O our King, hear us for the abundance of Thy grace, and be pleased with the rites which have been used upon Thy servant, who has received the Holy Ghost, upon

himself and the people of Thy calling who stand round, whom [*singular*] thou hast chosen to sanctification and the grace of Thy goodness; (and hast chosen us with him for good,) that he may work and make increase with Thy talent, and together with those who have done Thy will from the beginning, may obtain the reward of the faithful and wise steward, at the appearing of our LORD, our GOD, and our Saviour JESUS CHRIST. Amen.

Advice to the new Priest.

Understand, brother, the measure of the gift of the Presbytery, of which thou hast this day been made worthy; by which we have set thee over the great mysteries of the New Testament, and the degree of doctors. It will be yours to work and teach by example and good conversation, excelling in the word; and remember the word of Peter the chief of the Apostles, who says, "The elders which are among you I exhort, who am a partaker with you in the priesthood, and a witness of the suffering of CHRIST, and a partaker of the glory which shall be revealed in you; feed the sheep of GOD, the care of which is committed to you; and visit them not in violence, but in the will of the heart build them up in the LORD; not as lords over the people; but be ye as sheep, that when the Chief of Shepherds, and the great Judge shall appear, ye may receive a crown of incorruptible glory." Let thy works, then, be weighed according to the talent committed unto thee; may it be profitable unto thee, and be doubled; and mayest thou receive the reward of the wise and faithful servant, and collect the people to the word of doctrine, refreshing them with spiritual food, that thou mayest be saved thyself and they who hear thee. Depart in peace. The LORD be with thee, and praise be to GOD always.

When he has taken the oath, let him kiss the altar, and the Bishop, and those present. Then let him explain somewhat concerning the mysteries; and let the Bishop place his hand upon him three times; and all say, with a loud voice,

N. is worthy to be a priest in the holy Catholic and Apostolic Church, which is in the see of N. And the love of CHRIST with the peace of GOD. Amen.

(Martene de Ant. Eccles. Rit. Lib. I. c. 8. art 11. ord. 23.)

THE FORM OF ORDERING PRIESTS IN THE NORTHERN (ENGLISH) CHURCHES [AS IN USE IN THE REIGNS OF EDWARD VI. AND ELIZABETH.]

¶ *When the Exhortation is ended, then shall follow the Communion.*
And for the Epistle shall be read Acts xx. 17-35.

or else, 1 Tim. iii.

After this shall be read for the Gospel, Matt. xxviii. 18-20.

or this, John x. 1-16.

When the Gospel is ended, then shall be said or sung,

Come, HOLY GHOST, eternal GOD, proceeding from above,
 Both from the Father and the Son, the GOD of peace and love.

[to the end of the hymn.]

And then the Archdeacon shall present unto the Bishop all them that shall receive the order of priesthood that day; the Archdeacon saying,

Reverend father in GOD, I present unto you these persons present, to be admitted to the order of priesthood.

¶ *The Bishop.* Take heed that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their ministry duly to the honour of GOD, and edifying of His Church.

The Archdeacon shall answer,

I have inquired of them, and also examined them, and think them so to be.

And then the Bishop shall say to the people,

Good people, these be they whom we purpose, GOD willing, to receive this day unto the holy office of priesthood. For after due examination we find not the contrary, but that they be lawfully called to their function and ministry, and that they be persons meet for the same; but yet, if there be any of you which knoweth any impediment or notable crime in any of them for the which he ought not to be received into this holy ministry, now in the name of GOD declare the same.

¶ *And if any great crime or impediment be objected, the Bishop shall surcease from ordering that person, until such time as the party accused shall try himself clear of that crime.*

¶ *Then the Bishop, commanding such as shall be found meet to be ordered to the prayers of the congregation, with the clerks and people present shall say or sing the Litany as followeth, with the prayers.*

[In the Litany occurred the following, not now in use.]

. . . . From the tyranny of the Bishop of Rome and all his detestable enormities. . . .

Good LORD, deliver us.

[Also the following, only used at ordinations.]

That it may please Thee to bless these men, and send Thy grace upon them, that they may duly execute the office now to be committed unto them, to the edifying of Thy Church, and to Thy honour, and praise, and glory;

We beseech Thee to hear us, good LORD.

Then shall be said also this that followeth.

Almighty GOD, giver of all good things, which by Thy Holy Spirit hast appointed diverse orders of ministers in Thy Church; mercifully behold these Thy servants, now called to the office of priesthood, and replenish them so with the truth of Thy doctrine, and innocency of life, that both by word and good example, they may faithfully serve Thee in this office, to the glory of Thy name, and profit of Thy congregation, through the merits of our Saviour JESU CHRIST: who liveth and reigneth, with Thee and the HOLY GHOST, world without end. Amen.

¶ *Then the Bishop shall minister to every one of them the oath concerning the King's supremacy.*

The oath of the King's supremacy.

I from henceforth shall utterly renounce, refuse, relinquish, and forsake the Bishop of Rome, and his authority, power, and jurisdiction. And I shall never consent nor agree that the Bishop of Rome shall practise, exercise, or have any manner of authority, jurisdiction, or power within this realm or any other the king's dominions, but shall resist the same at all times to the uttermost of my power. And I from henceforth will accept, repute, and take the King's Majesty to be the only supreme head in earth of the Church of England: and to my cunning, wit, and uttermost of my power, without guile, fraud, or other undue means, I will observe, keep, maintain, and defend the whole effects and contents of all and singular acts and statutes made and to be made within this realm, in derogation, extirpation, and extinguishment of the Bishop of Rome and his authority; and all other acts and statutes made or to be made, in confirmation and corroboration of the king's power, of the supreme head in earth of the Church of England. And this I will do against all manner of persons, of what estate, dignity, or degree, or condition they be; and in no wise do, nor attempt, nor to my power suffer to be done or attempted, directly or indirectly, any thing or things, privily or apertly, to the let, hinderance, damage, or derogation thereof, or any part thereof, by any manner of pretence. And in case any other be made, or hath been made by use, to any person or persons, in maintenance, defence, or favour of the Bishop of Rome, or his authority, jurisdiction, or power, I repute the same as vain and annihilate. So help me GOD, through JESUS CHRIST.

[Instead of the foregoing, our present ordinal has the following:—]

The oath of the Queen's sovereignty.

I, A. B. do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes, excommunicated or deprived by the Pope, or any authority of the see of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare, that no foreign prince, person, prelate, state, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm.

So help me God.

Here the Bishop shall say unto them which are appointed to recetee the said office, as hereafter followeth.

You have heard, brethren, as well in your private examination, as in the exhortation, and in the holy lessons taken out of the Gospel, and of the writings of the Apostles, of what dignity, and of how great importance this office is (whereunto ye be called.) [To the end of the exhortation the same as it is in our present ordinal.]

[Ending thus.] Ye shall answer plainly to these things, which we, in the name of the congregation, shall demand of you touching the same. Do you think in your heart that you be truly called according to the will of our LORD JESU CHRIST, and the order of this Church of England to the ministry of priesthood?

Answer. I think it.

The Bishop. Be you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in JESU CHRIST? and are you determined, with the said Scriptures, to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by GOD'S grace.

The Bishop. Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of CHRIST, as the LORD hath commanded, and as this realm hath received the same, according to the commandments of God, so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?

Answer. I will do so, by the help of the LORD.

The Bishop. Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to GOD'S word, and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require and occasion be given?

Answer. I will, the LORD being my helper.

The Bishop. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh?

Answer. I will endeavour myself so to do, the LORD being my helper.

The Bishop. Will you be diligent to frame and fashion your own selves and your families according to the doctrine of CHRIST, and to make both yourselves and them (as much as in you lieth) wholesome examples and spectacles to the flock of CHRIST?

Answer. I will so apply myself, the LORD being my helper.

The Bishop. Will you maintain and set forward (as much as lieth in you) quietness, peace, and love amongst all Christian people, and specially among them that are or shall be committed to your charge?

Answer. I will so do, the LORD being my helper.

The Bishop. Will you reverently obey your ordinary, and other chief ministers unto whom the government and charge is committed over you,

following with a glad mind and will their godly admonition, and submitting yourselves to their godly judgments?

Answer. I will so do, the LORD being my helper.

Then shall the Bishop say,

Almighty GOD, who hath given you this will to do all these things; grant also unto you strength and power to perform the same, that He may accomplish His work which He hath begun in you, until the time He shall come at the latter day to judge the quick and the dead.

After this the congregation shall be desired, secretly in their prayers, to make humble supplications to GOD for the foresaid things; for the which prayers there shall be a certain space kept in silence.

That done, the Bishop shall say in this wise,

¶ Let us pray.

Almighty GOD and heavenly Father, which of Thy infinite love and goodness towards us, hast given to us Thy only and most dear beloved Son JESUS CHRIST, to be our Redeemer and Author of everlasting life; who after He had made perfect our redemption by His death, and was ascended into heaven, sent abroad into the world His apostles, prophets, evangelists, doctors, and pastors; by whose labour and ministry He gathered together a great flock, in all parts of the world, to set forth the eternal praise of Thy holy name. For these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to call these Thy servants here present to the same office and ministry of the salvation of mankind, we render unto Thee most hearty thanks, we worship and praise Thee; and we humbly beseech Thee, by the same Thy Son, to grant unto all us, which either here or elsewhere call upon Thy name, that we may show ourselves thankful to Thee for these and all other Thy benefits, and that we may daily increase and go forward in the knowledge and faith of Thee and Thy Son, by the Holy Spirit, so that as well by these Thy ministers, as by them to whom they shall be appointed ministers, Thy holy name may be always glorified, and Thy blessed kingdom enlarged; through the same Thy Son our LORD JESUS CHRIST, which liveth and reigneth with Thee, in the unity of the same Holy Spirit, world without end. Amen.

¶ *When this prayer is done, the Bishop, with the Priests present, shall lay their hands severally upon the head of every one that receiveth orders; the receivers humbly kneeling upon their knees, and the Bishop saying,*

Receive the Holy Ghost, [*our present ordinal here inserts, for the office and work of a priest in the Church of GOD, now committed unto thee by the imposition of our hands:*] whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained, and be thou a faithful dispenser of the word of GOD, and of His holy Sacraments: in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ *The Bishop shall deliver to every one of them the Bible in his hand, saying,*

Take thou authority to preach the word of God, and to minister the holy Sacraments, in this congregation, where thou shalt be so appointed.

¶ *When this is done, the congregation shall say the Creed, and also they shall go to the Communion; which all they that receive orders shall take together, and remain in the same place where the hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last collect, and immediately before the benediction, shall be said this collect.*

Most merciful Father, we beseech Thee so to send upon these Thy servants Thy heavenly blessing, that they may be clad about with all justice, and that Thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive the same as Thy most holy word, and the means of our salvation, that in all our words and deeds we may seek Thy glory, and the increase of Thy kingdom; through JESUS CHRIST our LORD. Amen.

(The Two Books of Common Prayer; Oxford, 1835.)

E.

ENGLISH CONSECRATIONS,
FROM ARCHBISHOP CRANMER AND HIS CONSECRATORS INCLUSIVE.

No	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
1	Henry Standish. (Warham's Register, f. 21.)	St. Asaph.	July 6, 1513.	{ William Canterbury (Warham.) { Robert Chichester (Sherborn.) { John Gallipoli (Young.)
2	John Voysey. (Warham's Register, f. 22.)	Exeter.	Nov. 6, 1519.	{ William Canterbury (Warham.) { John Rochester (Fisher.) { Thomas Leighlin.
	John Longland. (Warham's Register, f. 23.)	Lincoln.	May 5, 1521.	{ William Canterbury (Warham.) { John Rochester (Fisher.) { Nicholas Ely (West.) { John Exeter, 2.
4	Thomas Cranmer. (Cranmer's Register, f. 4)	Canterbury.	March 30, 1533.	{ John Lincoln, 3. { John Exeter, 2. { Henry St. Asaph, 1.
5	Thomas Goodrich. f. 87.	Ely.	} April 19, 1534.	{ Thomas Canterbury, 4. { John Lincoln, 3. { Christopher Sidon.
6	Rowland Lee. f. 156.	Coventry.		
7	Jno. Capon or Salcot. f. 162; translated to Salisbury, 1539.	Bangor.		
8	Nicholas Shaxton. f. 172.	Salisbury.	April 6, 1535.	{ Thomas Canterbury, 4. { John London (Stokesley.) { Thomas Sidon (Chetham.)
9	Edward Fox.	Hereford.	1535.	{ <i>His consecration is not in Lambeth Registry; his election, &c. f. 173.</i>
10	Hugh Latimer.	Worcester.	1535.	{ <i>His consecration is not in Lambeth Registry; his resignation men- tioned f. 224.</i>
11	Thomas Manning. f. 187.)	Ipswich.	} March 19, 1535.	{ Thomas Canterbury, 4. { Nicholas Sarum, 8. { John Rochester (Fisher.)
12	*John Salisbury. f. 188. translated to Man, 1559.	Thetford.		
13	Richard Sampson, translated to Coventry, 1543.	Chichester.	1536.	{ <i>His consecration is not in Lam- beth Registry; his election, &c. f. 189-192.</i>
14	William Rugg or Repps.	Norwich.	1536.	{ <i>His consecration is not in Lam- beth Registry; his election, &c. f. 208-212.</i>
15	Robert Wharton or Parfew. f. 197. translated to Hereford, 1554.	St. Asaph.	July 2, 1536.	{ Thomas Canterbury, 4. { John Bangor, 7. { William Norwich, 14.
16	*William Barlow, translated to St. David's the same year; to Bath and Wells, 1549; to Chichester, 1559.	St. Asaph.	1536.	{ <i>His consecration is not in Lam- beth Registry; his election, &c. f. 179-182.</i>
17	John Hilsey.	Rochester.	1536.	{ <i>His consecration is not in Lambeth Registry.</i>
18	William More. f. 197.	Colchester.	Oct 20, 1536	{ John Rochester, 17. { Robert St. Asaph, 16. { Thomas Sidon.
19	Robert Holgate, f. 200. translated to York, 1544.	Llandaff.	March 25, 1537.	{ John Rochester, 17. { Nicholas Salisbury, 8. { John Bangor, 7.
20	John Bird, translated to Bangor 1539; to Chester 1541.	Pereth.	} June 23, 1537.	{ Thomas Canterbury, 4. { John Rochester, 17. { Robert St. Asaph, 15.
21	Louis Thomas.	Shrewsbury.		
22	Thomas Morley. f. 202.	Marlborough.	Nov. 4, 1537.	{ Thomas Canterbury, 4. { John Lincoln, 3. { John Rochester, 17.

No.	Name of Bishop.	Name of Sec.	Date of Consecration.	Names of Consecrators.
23	Richard Yngworth.	Dover. Bedford.	Dec. 9, 1537.	{ John London (Stokesley.) John Rochester, 17. Robert St. Asaph, 15.
24	*John Hodgskins. f. 203, 204.			
25	Henry Holbeach. f. 215. translated to Rochester, 1544; to Lincoln, 1547.	Bristol.	March 24, 1537.	{ John Rochester, 17. Hugh Worcester, 10. Robert St. Asaph, 15.
26	William Finch. f. 214.	Taunton.	April 7, 1538.	{ John Rochester, 17. Robert St. Asaph, 15. William Colchester, 18.
27	John Bradley. f. 223.	Shaftsbury.	March 23, 1533.	{ John Bangor, 7. John Hypolitanensis. Thomas Marlborough, 22.
28	John Skip.	Hereford.	1539.	{ <i>His consecration is not in Lambeth Registry.</i>
29	John Bcll.	Worcester.	1539.	{ <i>His consecration is not in Lam- beth Registry; his election, &c. f. 224.</i>
30	*Edmund Bonner. f. 259.	London.	April 4, 1540.	{ Stephen Winchester (Gardiner.) Richard Chichester, 13. John Hereford, 26.
31	Nicholas Heath, translated to Wor- cester, 1543; to Yerk, 1555.	Rochester.		
32	* Thomas Thirlby. f. 261. translated to Norwich, 1550; to Ely, 1554.	Westminster.	Dec. 19, 1540.	{ Edmund London, 23. Nicholas Rochester, 29. John Bedford, 24.
33	William Knight. f. 263.	Bath and Wells.	May 29, 1541.	{ Nicholas Rochester, 29. Richard Dover, 23. John Bedford, 24.
34	John Wakeman. f. 271.	Gloucester.	Sept 25, 1541.	{ Thomas Canterbury, 4. Edmund London, 23. Thomas Westminster, 30.
*34	John Chamber. f. 270.	Peter- borough.	Oct. 23, 1541.	{ Thomas Ely, 5. Cuthbert Durham (Tonstall.) Thomas Filidensis.
35	Arthur Bulkeley. f. 273.	Bangor.	Feb. 19, 1541.	{ John Salisbury, 7. William St. David's, 16. John Gloucester, 32.
36	Paul Bush. f. 285.	Bristol.	June 25, 1542.	{ Nicholas Rochester, 29. Thomas Westminster, 30. John Bedford, 24.
37	George Day.	Chichester.	1543.	{ <i>His consecration is not in Lam- beth Registry; his election, &c. f. 300-305.</i>
38	*Anthony Kitchen. f. 310.	Landaff.	May 3, 1545.	{ Thomas Westminster, 30. Thomas Sidon. Louis Shrewsbury, 21.
39	Nicholas Ridley. f. 321. translated to London, 1550.	Rochester.	Sept. 5, 1547.	{ Henry Lincoln, 25. John Bedford, 21. Thomas Sidon.

EDWARD VI.

40	Robert Farrer. f. 327.	St. David's.	Sept. 9, 1543.	{ Thomas Canterbury, 4. Henry Lincoln, 25. Nicholas Rochester.
41	John Poynt. f. 330. translated to Winchester, the same year.	Rochester.	June 29, 1550.	{ Thomas Canterbury, 4. Nicholas London, 39. Arthur Bangor, 35.
42	John Hooper. f. 332.	Gloucester.	June 29, 1550.	{ Thomas Canterbury, 4. Nicholas London, 39. John Rochester, 41.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
43	*Miles Coverdale. f. 334.	Exeter.	Aug. 30, 1551.	{ Thomas Canterbury, 4. Nicholas London, 39. John Bedford, 21.
44	*John Scory. f. 333. translated to Chichester, the same year; to Hereford, 1559.	Rochester.		
45	John Taylor. f. 335.	Lincoln.	June 26, 1552.	{ Thomas Canterbury, 4. Nicholas London, 39. John Rochester, 44.
46	John Harley. f. 335.	Hereford.	May 26, 1553.	{ Thomas Canterbury, 4. Nicholas London, 39. Robert Carlisle (Aldrich.)

MARY.

All the consecrations* in the reign of Queen Mary were uncanonical, having been made by authority of the Bishop of Rome, whose authority

* The following consecrations are stated to have taken place during the imprisonment of Archbishop Crammer:—

John Whyte, Lincoln; James Brooks, Gloucester; Maurice Griffith, Rochester; Gilbert Brown, Bath and Wells; Henry Morgan, St. David's; John Hopton, Norwich; John Holyman, Bristol; Ralph Baines, Lichfield; Richard Pate, Worcester; William Glynn, Bangor; James Turberville, Exeter; Thomas Goldwill, St. Asaph. But where, and by whom the consecrations were effected, I can find no record in the Registries of Lambeth, London, or Canterbury. The following are duly entered in Cardinal Pole's Register at Lambeth:

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
	Reginald Pole. Pol. Reg. f. 3.	Canterbury.	March 22, 1555.	{ Nicholas York, 29. Edmund London, 29. Thomas Ely, 30. Richard Worcester. John Lincoln. Maurice Rochester. Thomas St. Asaph.
	Thomas Watson. David Poole. f. 10.	Lincoln. Peter- borough.	Aug. 15, 1557.	{ Nicholas York, 29. Thomas Ely, 30. William Bangor.
	John Christopherson. f. 12.	Chichester.	Nov. 21, 1557.	{ Edmund London, 28. Thomas Ely, 30. Maurice Rochester.

With respect to the consecration of Archbishop Pole, it will be found on examination, that its *ostensible* validity rests wholly on Hodgskins, the Suffragan of Bedford, one of the Co-consecrators of Archbishop Parker, so that if the Romanists will not admit Parker's consecration, they must give up Pole's. For Pole was consecrated by seven Bishops, viz: Nicholas Heath, Archbishop, York; Edmund Bonner, London; Thomas Thirlby, Ely; Richard Pates, Worcester; John Whyte, Lincoln; Maurice Griffith, Rochester; and Thomas Goldwell, St. Asaph. But of the consecrations of Pates, Whyte, Griffith, and Goldwell, no record can be found. Heath and Bonner had been consecrated (28, 29.) by Stephen Gardiner, Winchester; Richard Sampson, Chichester; and John Skyppe, Hereford; but of the consecrations of Gardiner, Sampson, and Skyppe, no record can be found. The only other consecrator of Pole, was Thirlby, who had been consecrated (30) by Nicholas Heath, Edmund Bonner, and John Hodgskins; but the consecrations of the consecrators of Heath and Bonner are, as we have seen, not to be found. Consequently the only *ostensible* line of succession to Pole must be traced through Hodgskins, the Suffragan of Bedford.

in England, from 1534, had been renounced by the Synodical Assemblies of the Church, legitimately convened; as well in the Provincial Synods of Canterbury and York, as by the dioceses singly. And these canonical regulations, duly and synodically determined by the Ecclesiastical Legislature of this Church and nation, were never duly repealed by the same.

The proceedings in Queen Mary's reign were highly exceptionable on other accounts; no less than thirteen Bishops were deprived without pretence of ecclesiastical law as received by the Church of England, and without the consent of their Metropolitan; and others, also without his consent, irregularly intruded into their Sees.

Consequently, at the accession of Queen Elizabeth, the only canonically consecrated Bishops of the Province of Canterbury were those then surviving, who had been consecrated during the reigns of Henry VIII. and Edward VI. Of these there were no more than eight: namely, Salisbury, Suffragan of Thetford (12); Barlow, who had been Bishop of Chichester (16); Hodgskins, Suffragan of Bedford (24); Bonner, Bishop of London (28); Thirlby, Bishop of Ely (30); Kitchen, Bishop of Llandaff (38); Coverdale, who had been Bishop of Exeter (43); and Scory, who had been Bishop of Bath and Wells (44). Of these, Bonner and Thirlby were incapacitated, as well because they had been instrumental in the murder of their Metropolitan, as because they pertinaciously adhered to the authority of the Bishop of Rome, which had been duly and canonically renounced by the Church of England, and which they had themselves abjured; the rest *consented* to the consecration of Archbishop Parker, and *four* took part in it. The consecration therefore of Archbishop Parker was in every respect canonical, being by the hands of *four*, and by the consent of *all* the canonical Bishops of the Province, who were capacitated to vote upon the occasion.

The uncanonical Bishops of Queen Mary, who, upon Queen Elizabeth's accession, were rightly deprived by the civil power of the Sees into which they had been irregularly intruded by the civil power in the preceding reign, did not attempt or pretend to perform any consecrations after their deprivation.

ELIZABETH.

No	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
47	Matthew Parker. Parker's Register. f. 10.	Canterbury.	Dec. 17, 1559.	{ William Chichester, 16. John Hereford, 41. John Bedford, 24. Miles, late Exeter, 43.
48	Edmund Grindal. f. 18. translated to York, 1570; to Can- terbury, 1573.	London.	Dec. 21, 1559.	{ Matthew Canterbury, 47. William Chichester, 16. John Hereford, 44. John Bedford, 24.
49	Richard Cox. f. 22.	Ely.		
50	Rowland Meyrick. f. 32.	Bangor.		
51	Edwin Sandes. f. 39. translated to London, 1570; to York, 1576.	Worcester.		

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
52	Nich. Bullingham. f. 50. translated to Worcester, 1570.	Lincoln.	Jaf. 21, 1559.	{ Matthew Canterbury, 47. Edmund London, 48. Richard Ely, 49. John Bedford, 24.
53	John Jewell. f. 46.	Salisbury.		
54	Thomas Young. f. 54. translated to York, 1560.	St. David's.		
55	Richard Davis. f. 59. translated to St. Davids, 1561.	St. Asaph.	March 24, 1559.	{ Matthew Canterbury, 47. Nicholas Lincoln, 52. John Salisbury, 53.
56	Edmund Gheast. f. 63. translated to Salisbury, 1571.	Rochester.		
57	Thomas Bentham. f. 69.	Lichfield.		
58	Gilbert Berkeley. f. 74.	Bath and Wells.	July 14, 1560.	{ Matthew Canterbury, 47. Edmund London, 48. Gilbert Bath and Wells, 58.
59	William Alley. f. 80.	Exeter.		
60	John Parkhurst. f. 84.	Norwich.	Sept. 1, 1560.	{ Matthew Canterbury, 47. Gilbert Bath and Wells, 58. William Exeter, 59.
61	Robert Horne. f. 88.	Winchester.	Feb. 16, 1560.	{ Matthew Canterbury, 48. Thomas St. Davids, 54. Edmund London, 48. Thomas Coventry & Lichfield, 57.
62	Edward Scambler. f. 91. translated to Norwich, 1584.	Peterborough.		
63	Thomas Davis. f. 100.	St. Asaph.	May 26, 1561.	{ Matthew Canterbury, 47. Richard St. Davids, 55. Edmund Rochester, 56.
64	Richard Cheney. f. 109.	Gloucester.	April 19, 1562.	{ Matthew Parker, 47. Edmund London, 48. Edmund Rochester, 56.
65	Hugh Jones. f. 114.	Llandaff.	May 5, 1566.	{ Matthew Canterbury, 47. Edmund London, 48. Edmund Rochester, 56.
66	Nicholas Robinson. f. 118.	Bangor.	Oct. 20, 1566.	{ Matthew Canterbury, 47. Nicholas Lincoln, 52. Edmund Rochester, 56.
67	Richard Barnes. f. 116.	Nottingham.	March 9, 1566.	{ Thomas York, 54. James Durham (Pilkington.) William Chester (Downham.)
68	Hugh Curwyn, translated from Dublin.	Oxford.	1567.	{ <i>His Election, &c.</i> f. 125.
69	Richard Curteys. f. 125.	Chichester.	May 21, 1570.	{ Matthew Canterbury, 47. Edmund London, 48. Robert Winchester, 61. Edmund Rochester, 56.
70	Thomas Cowper. f. 138. translated to Winton, 1584.	Lincoln.	Feb. 24, 1570.	{ Matthew Canterbury, 47. Robert Winchester, 61. Nicholas Worcester, 52.
71	William Bradbridge. f. 140.	Exeter.	March 18, 1570.	{ Matthew Parker, 47. Robert Winchester, 61. Nicholas Worcester, 52.
72	Richard Rogers. f. 122.	Dover.	May 15, 1569.	{ Matthew Canterbury, 47. Edmund London, 48. Edmund Rochester, 56.
73	Edmund Freak, f. 214. translated to Norwich, 1575; to Worcester, 1584.	Rochester.	March 9, 1572.	{ Matthew Canterbury, 47. Robert Winchester, 61. Edmund Salisbury, 56.
74	William Hughes. ii. f. 5.	St. Asaph.	Dec. 13, 1573.	{ Matthew Canterbury, 47. Robert Winchester, 61. Richard Chichester, 69.
75	William Blethin. f. 9.	Llandaff.	April 17, 1575.	{ Matthew Canterbury, 47. Edwyn London, 51. Edmund Rochester, 73.
76	John Peirs. Grindal. f. 17. translated to Salisbury, 1575; to York, 1583.	Rochester.	April 15, 1576.	{ Edmund Canterbury, 49. Edwyn London, 51. Robert Winchester, 61.
77	John Meyrick. f. 18.	Sodor.		

No.	Name of Bishop.	Name of Sec.	Date of Consecration.	Names of Consecrators.
78	John Aylmer. f. 27.	London.	March 24, 1576.	{ Edmund Canterbury, 48. Edwyn York, 51. John Rochester, 76.
79	John Whitgift. f. 34. translated to Canterbury, 1583.	Worcester.	April 21, 1577.	{ Edmund Canterbury, 48. John London, 78. Robert Winchester, 61. Richard Chichester, 69.
80	John Young. f. 43.	Rochester.	March 16, 1577.	{ Edmund Canterbury, 48. John London, 78. John Salisbury, 76.
81	John Wolton. f. 53.	Exeter.	Aug. 2, 1579.	{ Edmund Canterbury, 48. John London, 78. John Rochester, 80.
82	John Watson. f. 58.	Winchester.	} Sept 18, 1580.	{ Edmund Canterbury, 48. John London, 78. John Rochester, 80.
83	William Overton. f. 64.	Lichfield.		
84	John Bullingham. f. 70.	Gloucester.	Sept. 3, 1581.	{ Edmund Canterbury, 48. John London, 78. John Rochester, 80.
85	Thomas Godwin. Whitgift i. f. 13.	Bath and Wells.	Sept 13, 1584.	{ John Canterbury, 79. John London, 78. John Rochester, 80.
86	William Wickham. f. 23. translated to Winchester, 1595.	Lincoln.	Dec. 6, 1584.	{ John Canterbury, 79. Edmund Worcester, 73. John Exeter, 81. Marmaduke St. Davids (Middleton.) Irish.
87	Richard Howland. f. 40.	Peterborough.	Feb. 7, 1584.	{ John Canterbury, 79. Thomas Winchester, 70. John Exeter, 81. William Lincoln, 86.
88	Herbert Westfalling. f. 47.	Hereford.	} Jan. 30, 1585.	{ John Canterbury, 79. John London, 78. John Rochester, 80.
89	Hugh Bellot. f. 52. translated to Chester, 1595.	Bangor.		
90	Thomas Bickley. f. 57.	Chichester.		
91	Richard Fletcher. f. 62. translated to Worcester, 1593; to London, 1594.	Bristol.	} Dec. 14, 1589.	{ John Canterbury, 79. John London, 78. John Rochester, 80. John Gloucester, 84.
92	John Underhill. f. 70.	Oxford.		
93	Gervase Babington. f. 77. translated to Exeter, 1594; to Worcester, 1597.	Llandaff.	Aug. 29, 1591.	{ John Canterbury, 79. John London, 78. John Rochester, 80.
94	John Coldwell. f. 81.	Salisbury	Dec. 26, 1591.	{ John Canterbury, 79. John London, 78. Thomas Winchester, 70 Richard Bristol, 91. John Oxford, 92.
95	John Sterne. Whitgift ii. f. 1.	Colchester.	Nov. 12, 1592.	{ John Canterbury, 79. John London, 78. John Rochester, 80. Richard Bristol, 91.
96	John Still. f. 13.	Bath and Wells.	Feb. 11, 1594.	{ John Canterbury, 79. John London, 78. John Rochester, 80. Richard Worcester, 91.
97	Anthony Rudd. f. 19.	St. David's.	June 9, 1594.	{ John Canterbury, 79. John Rochester, 80. Richard Worcester, 91.
98	William Redman. f. 31.	Norwich.	Jan. 12, 1594.	{ John Canterbury, 79. Richard London, 91. John Rochester, 80. William Lincoln, 86.
99	William Morgan. f. 60. translated to St. Asaph, 1601.	Llandaff.	July 20, 1595.	{ John Canterbury, 79. Richard London, 91. John Rochester, 80. William Norwich, 98.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
100	William Day f. 65.	Winchester.	Jan. 25, 1595.	{ John Canterbury, 79. Richard London, 91. John Rochester, 80.
101	Richard Vaughan. f. 71. translated to Chester, 1597; to London, 1604.	Bangor.		
102	Thomas Bilson. f. 76. translated to Win- chester, 1597.	Worcester.	June 13, 1596.	{ John Canterbury, 79. Richard London, 91. William Winchester, 109. Richard Bangor, 101.
103	Anthony Watson. f. 90.	Chichester.	Aug. 15, 1596.	{ John Canterbury, 79. John Rochester, 80. Richard Bangor, 101. Thomas Worcester, 102.
104	Richard Bancroft. f. 82. translated to Canterbury, 1604.	London.	May 8, 1597.	{ John Canterbury, 79. John Rochester, 80. Anthony St. Davids, 97. Richard Bangor, 101. Anthony Chichester, 103.
105	Henry Robinson. Whitgift iii. f. 6.	Carlisle.	July 23, 1598.	{ Richard London, 104. John Rochester, 80. Anthony Chichester, 103.
106	Godfrid Goldsborough. f. 11.	Gloucester.	Nov. 12, 1598.	{ John Canterbury, 79. Richard London, 104. William Lichfield, 83. Anthony Chichester, 103.
107	William Cotton. f. 17.	Exeter.		
108	Henry Cotton. f. 21.	Salisbury.		
109	Henry Rowlands. f. 32.	Bangor.		
110	Martin Heaton. f. 37.	Ely.	Feb. 3, 1599.	{ John Canterbury, 79. Richard London, 104. William Lichfield, 83. Anthony Chichester, 103.
111	Thomas Dove. f. 43.	Peterborough.	April 26, 1601.	{ John Canterbury, 79. Richard London, 104. Thomas Winchester, 102. Anthony Chichester, 103. Martin Ely, 110.
112	Francis Godwin. f. 59. translated to Herc- ford, 1617.	Llandaff.	Nov. 22, 1601.	{ John Canterbury, 79. Richard London, 104. William Lincoln (Chaderton.) John Bath and Wells, 96.
113	Robert Bennet. f. 65.	Hereford.	Feb. 20, 1602.	{ John Canterbury, 79. Richard London, 104. John Rochester, 80. Anthony Chichester, 103.
114	John Jegon. f. 71.	Norwich.		

JAMES I.

115	John Bridges. f. 84.	Oxford.	Feb. 12, 1603.	{ John Canterbury, 79. Richard London, 104. Tobias Durham (Matthew.) John Rochester, 80. Anthony Chichester, 103.
116	Richard Parry. Bancroft. f. 21.	St. Asaph.	Dec. 30, 1604.	{ Richard Canterbury, 104. Richard London, 101. Tobias Durham (Matthew.) Martin Ely.
117	John Phillip. f. 22.	Sodor.	Feb. 10, 1604.	{ Richard London, 101. Tobias Durham (Matthew.) Anthony Chichester, 103. George Chester (Lloyd.)
118	Thomas Ravis. f. 29. translated to Lon- don, 1607.	Gloucester.	March 17, 1604.	{ Richard Canterbury, 104. Tobias Durham (Matthew.) Anthony Chichester, 103.
119	William Barlow. f. 35. translated to Lin- coln, 1608.	Rochester.	June 30, 1605.	{ Richard Canterbury, 104. Richard London, 101. Anthony Chichester, 103. Thomas Gloucester, 118.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
120	Launcelot Andrews. f. 42. translated to Ely, 1609; to Winchester, 1618.	Chichester.	Nov. 3, 1605.	{ Richard Canterbury, 104. Richard London, 101. John Norwich, 114. Thomas Gloucester, 118. William Rochester, 119.
121	Henry Parry. f. 62. translated to Worcester, 1610.	Gloucester.	July 12, 1607.	{ Richard Canterbury, 104. Thomas London, 118. William Rochester, 119. Launcelot Chichester, 120.
122	James Montague. f. 68.	Bath and Wells.	April 17, 1608.	{ Richard Canterbury, 104. Thomas London, 118. Henry Salisbury, 108. William Rochester, 119. Launcelot Chichester, 120. Henry Gloucester, 121.
123	Richard Neyle. f. 83. translated to Coventry, 1610; to Lincoln 1613; to Durham, 1617; to Winchester, 1627.	Rochester.	Oct. 9, 1608.	{ Richard Canterbury, 104. Thomas London, 118. Launcelot Chichester, 120. James Bath and Wells, 122.
124	George Abbott. f. 96. translated to London, 1609; to Canterbury, 1611.	Lichfield.	Dec. 3, 1609.	{ Richard Canterbury, 104. Launcelot Ely, 120. Richard Rochester, 123.
125	Samuel Harsnet. f. 102. translated to Norwich, 1619; to York, 1628.	Chichester.		
	John Spottiswoode. Andrew Lamb. Gavin Hamilton.	Glasgow. Brechin. Galloway		
	From these three the Scottish Bishops derived their orders; which line terminated in Thomas Sydeserf, who died Bishop of Orkney, 1663.			
126	Giles Thompson. Abbott. f. 13	Gloucester.	June 9, 1611.	{ George Canterbury, 124. John Oxford, 115. Launcelot Ely, 120. James Bath and Wells, 122. Richard Coventry and Lichfield, 123.
127	John Buckeridge. f. 20. translated to Ely, 1628.	Rochester.		
128	John King. f. 28.	London.	Sept. 8, 1611.	{ George Canterbury, 124. Richard Coventry and Lichfield, 123. Giles Gloucester, 126. John Rochester, 127.
129	Miles Smith. f. 33.	Gloucester.	Sept. 20, 1612.	{ George Canterbury, 124. John London, 123. Richard Coventry and Lichfield, 123. John Rochester, 127.
130	John Overall. f. 45. translated to Norwich, 1615.	Coventry.	April 3, 1614.	{ George Canterbury, 124. John London, 123. James Bath and Wells, 122. Richard Lincoln, 123. John Rochester, 127.
131	Richard Milbourne. f. 51. translated to Carlisle, 1621.	St. David's.	July 9, 1615.	{ George Canterbury, 124. John London, 123. Launcelot Ely, 120. John Rochester, 127. John Coventry and Lichfield, 130.
132	Robert Abbott. f. 58.	Salisbury.	Dec. 3, 1615.	{ George Canterbury, 124. John London, 123. Launcelot Ely, 120. Richard Lincoln, 123.
133	Thomas Morton. f. 67. translated to Coventry, 1618; to Durham, 1632.	Chester.	July 7, 1616.	{ George Canterbury, 124. Christopher Armagh. John London, 123. John Rochester, 127. John Coventry and Lichfield, 132.

Their consecration not in the Register; the mandate for their consecration directed to George London (124); Launcelot Ely (120); Richard Rochester (123); and Henry Worcester (121); in Bancraft's Register, f. 175. They are said to have been consecrated at London House, 21st October, 1610, by George London, Launcelot Ely, and James Bath and Wells (122.)

No.	Name of Bishop.	Name of Sec.	Date of Consecration.	Names of Consecrators.
134	Arthur Lake. f. 73.	Bath and Wells.	Dec. 8, 1616.	George Canterbury, 124. Launcelot Ely, 120. Richard Lincoln, 123. John Rochester, 127. John Coventry and Lichfield, 130.
135	Louis Bayley. f. 84.	Bangor.		
136	Nicholas Felton. f. 96. translated to Ely, 1619.	Bristol.	Dec. 14, 1617.	George Canterbury, 124. Mark Spalato. John London, 123. Launcelot Ely, 120. John Rochester, 127. John Coventry, 130.
137	George Montaigne. f. 105. translated to London, 1621.	Lincoln.		
138	Martin Fotherby. f. 119.	Salisbury.	April 19, 1618.	George Canterbury, 124. John London, 123. John Coventry, 130. George Lincoln, 137.
139	George Carleton. f. 125. translated to Chichester, 1619.	Llandaff.	July 12, 1618.	George Canterbury, 124. John London, 123. John Rochester, 127. John Coventry, 130. George Lincoln, 137.
140	John Bridgeman. Abbott. ii. f. 7.	Chester.	May 9, 1619.	George Canterbury, 124. John London, 123. John Rochester, 127. Thomas Coventry and Lichfield, 133. Arthur Bath and Wells, 134.
141	John Howson. translated to Dur- ham, 1623.	Oxford.		
142	Rowland Heathfield.	Bristol.		
143	Theophilus Field. f. 41. translated to St. David's, 1627; to Hereford, 1635.	Llandaff.	Oct. 10, 1619.	George Canterbury, 124. John London, 123. John Rochester, 127. Richard St. Davids, 131.
144	George Townson. f. 49.	Salisbury.	July 9, 1620.	George Canterbury, 124. John Rochester, 127. Thomas Coventry, 133. Nicholas Ely, 136. George Lincoln, 137.
145	John Williams. Ab- bott ii. f. 62. trans- lated to York, 1641.	Lincoln.	Nov. 11, 1621.	George Lincoln, 137. John Worcester (Thornborough.) Nicholas Ely, 136. John Oxford, 141. Theophilus Llandaff, 143.
146	John Davenant. f. 69.	Salisbury.	Nov. 13, 1621.	George London, 137. John Worcester. Nicholas Ely, 136. George Chichester, 139. John Oxford, 141.
147	Valentine Carey. f. 74.	Exeter.		
148	William Laud. f. 69. translated to Bath and Wells, 1627; to London, 1623; to Canterbury, 1633.	St. David's.		
149	Robert Wright. f. 85. translated to Coventry, 1632.	Bristol.	March 23, 1622.	George Canterbury, 124. John Lincoln, 145. Launcelot Winton, 120. Valentine Exeter, 147.
150	John Haamer. f. 90.	St. Asaph.	Feb. 15, 1623.	George Canterbury, 124. John Worcester. Thomas Coventry, 133. Theophilus Llandaff, 143. William St. Davids, 148.
151	Godfrey Goodman. f. 96.	Gloucester.	March 6, 1624.	George Canterbury, 124. John Lincoln, 145. George London, 137. John Rochester, 127. Theophilus Llandaff, 143.

CHARLES I.

152	Joseph Hall. f. 114.	Exeter.	Dec. 23, 1627.	George London, 137. Richard Durham, 123. John Rochester, 127. John Oxford, 141. William Bath and Wells, 146.
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No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
153	Richard Mountague. f. 145. translated to Norwich, 1633.	Chichester.	Aug. 24, 1628.	{ George Canterbury, 124. William London, 141. Richard Winchester, 123. John Ely, 127. Francis Carlisle (White.)
154	Leonard Maure. f. 151.	Bath and Wells.	Sept. 7, 1628.	{ George Canterbury, 124. Richard Winchester, 123. John Ely, 127. Francis Carlisle.
155	Walter Curl. f. 156. translated to Bath and Wells, 1629; to Winchester, 1632.	Rochester.		
156	Richard Corbett. f. 162. translated to Norwich, 1632.	Oxford.	Oct. 9, 1623.	{ George Canterbury, 124. John Durham, 141. John Ely, 127. Francis Carlisle. William Llandaff (Murray.)
157	John Owen.	St. Asaph.		{ <i>His consecration not in the Register; his election, &c. Abbott iii. f. 1</i>
158	John Bowle. f. 17.	Rochester.	Feb. 7, 1629.	{ George Canterbury, 124. Samuel York, 125. Theophilus St. Davids, 143. Walter Bath and Wells, 155.
159	William Peirs. f. 23. translated to Bath and Wells, 1632.	Peterborough.	Oct. 24, 1630.	{ George Canterbury, 124. Richard Winchester, 123. Theophilus St. Davids, 143. Richard Oxford, 156. John Rochester, 158.
160	David Douburn. f. 33	Bangor.	March 4, 1631.	{ George Canterbury, 124. William London, 141. Theophilus St. Davids, 143. Francis Ely (White.)
161	John Bancroft. f. 45.	Oxford.	June 10, 1632.	{ George Canterbury, 124. Theophilus St. Davids, 143 Francis Ely. William Llandaff. John Rochester, 158.
162	Augustine Lindsay. f. 33. translated to Hereford, 1633.	Peterborough.	Feb. 10, 1632.	{ George Canterbury, 124. Thomas Durham, 133. Theophilus St. Davids, 143 Robert Coventry, 149. Francis Ely. John Rochester, 158. John Oxford, 161.
163	George Cooke. f. 90. translated to Hereford, 1636.	Bristol.		
164	William Juxon Laud i f. 18. translated to Canterbury, 1660.	London.	Oct. 7, 1633.	{ William Canterbury, 148. Richard York, 123. Francis Ely. William Llandaff. John Rochester, 158. John Oxford, 161.
165	Edmund Griffith. f. 26.	Bangor.	Feb. 6, 1633.	{ William Canterbury, 148. William London, 164. Francis Ely. William Llandaff. John Oxford, 161. Augustine Peterborough, 162.
166	Francis Dee. f. 39.	Peterborough.	May 18, 1634.	{ William Canterbury, 148. William London, 164. Theophilus St. Davids, 143. Francis Ely. William Llandaff.
167	Matthew Wren. f. 44 translated to Norwich, 1635; to Ely, 1638.	Hereford.	March 8, 1634.	{ William Canterbury, 148. Walter Winchester, 155. Francis Ely. Joseph Exeter, 152. William Llandaff.
168	Roger Mainwaring. f. 57.	St. David's.	Feb. 28, 1635.	{ William Canterbury, 148. William London, 164. Theophilus Hereford, 142. Francis Ely. William Llandaff.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
169	Robert Skinner. f. 66. translated to Oxford, 1640; to Worcester, 1663.	Bristol.	Jan. 15, 1636.	{ William Canterbury, 149. William London, 164. Francis Ely. John Oxford, 161 Matthew Norwich, 167.
170	John Warner. f. 72.	Rochester.	Jan. 14, 1637.	{ William Canterbury 149. William London, 164. Walter Winchester, 155. John Oxford, 161. William Bangor.
171	William Roberts. Laud ii. f. 29.	Bangor.	Sept. 3, 1637.	{ William Canterbury, 149. William London, 164. Francis Ely (White.) William Bath and Wells, 159. John Oxford, 161.
172	Brian Duppa. f. 46. translated to Salisbury, 1641; to Winchester, 1660.	Chichester.	June 17, 1638.	{ William Canterbury, 149. Thomas Durhani, 133. Robert Coventry, 149. John Oxford, 161. Matthew Ely, 167.
173	John Towers. f. 52.	Peterborough.	Jan. 13, 1638.	{ William Canterbury, 149. William London, 164. Walter Winchester, 155. Matthew Ely, 167. John Rochester, 170.
174	Morgan Owen. f. 53.	Llandaff.	March 29, 1640.	{ William Canterbury, 149. William London, 164. Walter Winchester, 155. Matthew Ely, 167. John Rochester, 170.
175	John Prideaux. f. 70.	Worcester.	Dec. 19, 1641.	{ John York, 145. William London, 164. Walter Winchester, 155. Robert Coventry, 149.
176	Thomas Winniffe. f. 84.	Lincoln.	Feb 6, 1641.	{ William London, 164. Walter Winchester, 155. John Rochester, 170. John Worcester, 175.
177	Henry King. f. 92.	Chichester.		
178	Ralph Brownrigg, f. 99.	Exeter.	May 15, 1642.	{ John York, 145. William London, 164. Thomas Durham, 133. Henry Chichester, 177.
179	Accepted Frewen. Wood's Athene Oxonienses, ii. f. 1147. translated to York. 1660.	Lichfield and Coventry.	April, 1643.	{ John York, 145. John Worcester, 175. Robert Oxford, 169. Brian Salisbury, 172. John Peterborough, 173.

CHARLES II.

180	Gilbert Sheldon. translated to Canterbury, 1663.	London.	Oct. 19, 1660.	{ Brian Winchester, 172. Accepted York, 179. Matthew Ely, 167. John Rochester, 170. Henry Chichester, 177.
181	Humphrey Hinchman. translated to London, 1663.	Sarum.		
182	George Morley. translated to Winchester, 1662.	Worcester.		
183	Robert Sanderson.	Lincoln.		
184	George Griffith. Juxon, f. 298.	St. Asaph.	Nov. 19, 1660.	{ Gilbert London, 130. Humphrey Salisbury, 131. George Worcester, 152. Robert Lincoln, 133.
185	William Lucy.	St. David's.		
186	Hugh Lloyd.	Llandaff.		
187	John Gauden. f. 386. translated to Worcester, 1662.	Exeter.		

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
188	Benjamin Lany. f. 235. translated to Lincoln, 1663; to Ely, 1667.	Peterborough.	Dec. 2, 1660.	{ Accepted York, 179. Gilbert London, 150. Humfrey Salisbury, 181. George Worcester, 182.
	John Sharpe.	St. Andrews.	Dec. 15, 1661.	{ Gilbert London, 180. George Worcester, 182.
	Andrew Fairfowl.	Glasgow.	Sexagesimo primo.	{ Richard Ca-fisle (Sterne.) Hugh Llandaff, 156.
	Robert Leighton.	Dumblane.		
	James Hamilton. f. 237.	Galloway		
	From these Bishops all the Bishops of the Scottish Church derive their Orders. See below the Consecrations in that Church.			
189	Gilbert Ironside. f. 245.	Bristol.	Jan. 13, 1660.	{ Accepted York, 179. John Durham (Cosin.) Henry Chichester, 177. Robert Lincoln, 183. Benjamin Peterborough, 188.
190	Edward Reynolds. f. 259.	Norwich.		
191	Nicholas Moule. f. 257.	Hereford.		
192	William Nicholson f. 307.	Gloucester.		
193	John Hackett. f. 275	Lichfield.	Dec. 22, 1661.	{ Gilbert London, 180. Henry Chichester, 177. Humfrey Salisbury, 181. William Gloucester, 182. George Worcester, 182.
194	Herbert Crofts. f. 283.	Hereford.	Feb. 9, 1661.	{ Gilbert London, 180. Henry Chichester, 177. Humfrey Salisbury, 181. William Gloucester, 192. George Worcester, 182.
195	Seth Ward. f. 302. translated to Salisbury, 1667.	Exeter.	July 20, 1662.	{ Gilbert London, 180. George Winchester, 182. Humfrey Salisbury, 181. Henry Chichester, 177. William Gloucester, 192.
196	John Earles. f. 309. translated to Salisbury, 1663.	Worcester.	Nov. 30, 1662.	{ Gilbert London, 180. George Winchester, 182. Humfrey Salisbury, 181. Henry Chichester, 177. William Gloucester, 192.
197	Joseph Henshaw. f. 325.	Peterborough.	May 10, 1663.	{ Gilbert London, 180. George Winchester, 182. Henry Chichester, 177. Humfrey Salisbury, 181.
198	William Paul. f. 376.	Oxford.	Dec. 20, 1663.	{ Accepted York, 179. George Winchester, 182. Humfrey London, 181. Henry Chichester, 177.
199	Walter Blandford, translated to Worcester, 1671.	Oxford.	1665.	{ <i>Not in the Register.</i>
200	Robert Morgan. f. 335.	Bangor.	July 1, 1666.	{ Gilbert Canterbury, 180. Humfrey London, 181. George Winchester, 182. William Limerick.
201	John Dolben, (Sheldon. f. 6.) translated to York, 1683.	Rochester.	Nov. 25, 1666.	{ Gilbert Canterbury, 180. Richard York (Sterne.) Humfrey London, 181. George Winchester, 182. Benjamin Lincoln, 183. John Coventry, 193.
202	Francis Davies. f. 18.	Llandaff.	Aug. 21, 1667.	{ Gilbert Canterbury, 180. Humfrey London, 181. Benjamin Ely, 188. John Rochester, 201.
203	Henry Glemham f. 40.	St. Asaph.	Oct. 13, 1667.	{ Gilbert Canterbury, 180. George Winchester, 182. Benjamin Ely, 188. Seth Salisbury, 195. William Lincoln (Fuller.)

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
204	Anthony Sparrow. f. 47. translated to Norwich, 1676.	Exeter.	Nov. 3, 1667.	{ Gilbert Canterbury, 180. George Winchester, 182. Benjamin Ely, 188. William Gloucester, 192. Seth Salisbury, 195. Robert Bangor, 200. William Lincoln.
205	Peter Gunning. f. 54. translated to Ely, 1675.	Chichester.	March 6, 1669.	{ Gilbert Canterbury, 180. Richard York. Humphrey London, 181. George Winchester, 182. Benjamin Ely, 188. Seth Salisbury, 195. John Rochester, 201. Anthony Exeter, 204.
206	Robert Creighton. f. 69.	Bath and Wells.	June 9, 1670.	{ Humphrey London, 181. George Winchester, 182. Benjamin Ely, 188. John Rochester, 201. William Lincoln.
207 208	Thomas Wood. f. 83. Nathaniel Crewe. f. 90. translated to Durham, 1674.	Lichfield. Oxford. }	July 2, 1671.	{ Gilbert Canterbury, 180. Humphrey London, 181. Benjamin Ely, 188. Walter Worcester, 199. John Rochester, 201. William Lincoln.
209	Guy Carleton. . 96. translated to Chichester, 1679.	Bristol.	Feb. 11, 1671.	{ Richard York. Walter Worcester, 199. John Rochester, 201. William Lincoln. Nathaniel Oxiord, 203.
210	John Pritchett. f. 102.	Gloucester.	Nov. 3, 1672.	{ Gilbert Canterbury, 180. Humphrey London, 181. Benjamin Ely, 188. John Rochester, 201. John Chester (Pearson.)
211	Peter Mewes. f. 103. translated to Winton, 1634.	Bath and Wells.	Feb. 9, 1672.	{ Gilbert Canterbury, 180. Humphrey London, 181. John Rochester, 201. Anthony Exeter, 204. Isaac St. Asaph (Barrow.) Peter Chichester, 205. Nathaniel Oxford, 203. John Gloucester, 210.
212	Humphrey Lloyd. f. 116.	Bangor.	Nov. 16, 1673.	{ Humphrey London, 181. George Winchester, 182. Seth Salisbury, 195. John Rochester, 201.
213	Henry Compton. f. 123. translated to London, 1675.	Oxford.	Dec. 6, 1674.	{ Gilbert Canterbury, 180. George Winchester, 182. Seth Salisbury, 195. John Rochester, 201. Joseph Peterborough, 197. Peter Chichester, 205.
214	Ralph Bridloafe. f. 136.	Chichester.	April 18, 1675.	{ Gilbert Canterbury, 180. George Winchester, 182. Seth Salisbury, 195. Anthony Exeter, 204. Peter Bath and Wells, 211. Guy Bristol, 209. John Gloucester, 210.
215	Thomas Barlow. f. 146.	Lincoln.	June 27, 1675.	{ George Winchester, 182. Seth Salisbury, 195. Peter Ely, 205. Peter Bath and Wells, 211. Guy Bristol, 209.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
216	William Lloyd. f. 153. one of the consecrators of the Nonjurors, translated to Peterborough, 1679; to Norwich, 1685.	Llandaff.	April 19, 1675.	{ Gilbert Canterbury, 180. George Winchester, 182. Seth Salisbury, 195. Anthony Exeter, 204. Guy Bristol, 209. John Gloucester, 210. Peter Bath and Wells, 211.
217	James Fleetwood. f. 161.	Worcester.	Aug 29, 1675.	{ John Rochester, 201. Peter Ely, 205. Ralph Chichester, 214. Thomas Lincoln, 215.
218	John Fell, f. 176.	Oxford.	Feb. 6, 1675.	{ George Winchester, 192. Henry London, 213. John Rochester, 201. Peter Ely, 205. Ralph Chichester, 214.
219	Thomas Lamplugh. f. 191. translated to York, 1688.	Exeter.	Nov. 19, 1676.	{ Henry London, 213. Seth Salisbury, 195. John Rochester, 201. Anthony Norwich, 204.
220	William Sancroft. (Sancroft, f. 7.)	Canterbury.	Jan. 27, 1677.	{ Henry London, 213. Seth Salisbury, 195. Joseph Peterborough, 197. John Rochester, 201. Peter Ely, 205. Thomas Exeter, 219.
221	William Thomas. (Sheldon, f. 404.) translated to Worcester, 1685.	St. David's.		
222	William Guleton. (Sancroft, f. 51.)	Bristol.	Feb. 9, 1678.	{ William Canterbury, 220. Seth Salisbury, 195. John Rochester, 201. Henry London, 213. Guy Carleton, 209.
223	William Bean. f. 34.	Llandaff.	June 22, 1679.	{ William Canterbury, 220. Henry London, 213. Richard [should be Edward] Carlisle (Rainbow.) William Peterborough, 216.
224	William Lloyd. f. 43 translated to Coventry, 1692; to Worcester, 1699.	St. Asaph.	Oct. 3, 1680.	{ William Canterbury, 220. Henry London, 213. John Rochester, 201. Peter Ely, 205. John Oxford, 218.
225	Robert Frampton. f. 50.	Gloucester.	March 27, 1681.	{ William Canterbury, 220. Henry London, 213. John Rochester, 201. Peter Ely, 205. Thomas Exeter, 219. Thomas Lincoln, 215.
226	Francis Turner. f. 75. one of the consecrators of the Nonjurors, translated to Ely, 1684.	Rochester.	Nov. 11, 1683.	{ William Canterbury, 220. Henry London, 213. Nathaniel Durham, 203. Seth Salisbury, 195. William Peterborough, 216.
227	Laurence Wannoch. f. 82.	St. David's.		
228	Thomas Spratt. f. 102.	Rochester.	Nov. 2, 1684.	{ William Canterbury, 220. Henry London, 213. Seth Salisbury, 195. William Peterborough, 216. Francis Ely, 226. Ezekiel Derry.
229	Thomas Ken. f. 116.	Bath and Wells.	Jan. 25, 1684.	{ William Canterbury, 220. Henry London, 213. Nathaniel Durham, 203. William Peterborough, 216. Francis Ely, 226. Thomas Rochester, 223.

JAMES II.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
230	Thomas White. f. 145. one of the Consecrators of the Non-jurors.	Peterborough.	Oct. 25, 1685.	{ William Canterbury, 220. Henry London, 213. Francis Ely, 226. William St. Asaph, 224. John Chichester (Lake.) Thomas Rochester, 228.
231	Jonathan Trelawney. f. 142. translated to Exeter, 1689; to Winchester, 1707.	Bristol.	Nov. 3, 1685.	{ William Canterbury, 220. John York, 201. Henry London, 213. Nathanael Durham, 203. Peter Winchester, 211. Thomas Exeter, 219. Francis Ely, 226. Thomas Rochester, 228.
232	John Lloyd, f. 149.	St. David's.	Oct. 17, 1686.	{ William Canterbury, 222. Nathanael Durham, 203. William Norwich, 216. Francis Ely, 226. Thomas Rochester, 228.
233	Samuel Parker. f. 156.	Oxford.		
234	Thomas Cartwright. f. 161.	Chester.		
235	Thomas Watson.	St. David's.	June 26, 1687.	{ William Canterbury, 220. Thomas Rochester, 228. Thomas Chester, 235.
236	Timothy Hall. f. 184.	Oxford.	Oct. 7, 1688.	{ William Canterbury, 220. John Chichester (Lake.) Thomas Chester, 235.

WILLIAM III. & MARY II.

237	Gilbert Burnet. f. 190. (with consent of Sancroft.)	Salisbury.	March 31, 1689.	{ Henry London, 213. William St. Asaph, 224. Peter Winchester, 211. William Llandaff, 233.
238	Humfrey Humfries. f. 202. (with consent of Sancroft.) translated to Hereford, 1731.	Bangor.	June 30, 1689.	{ Henry London, 213. Thomas Carlisle (Smith.) Gilbert Salisbury, 238.
239	Edward Stillingfleet, Register Dean and Chapter of Canterbury, f. 77.	Worcester.	Oct. 13, 1689.	{ Henry London 213. William St. Asaph, 224. Thomas Rochester, 228.
240	Simon Patrick. f. 12. translated to Ely, 1691.	Chichester.		
241	Gilbert Ironside. f. 18.	Bristol.		
242	John Hough. f. 25. translated to Coventry, 1669; to Worcester, 1717.	Oxford.	May 11, 1690.	{ Henry London, 213. William St. Asaph, 224. Peter Winchester, 211. William Llandaff, 223. Gilbert Salisbury, 238. Edward Worcester, 240.
243	John Tillotson. Tillotson, f. 9.	Canterbury.	May 21, 1691.	{ Peter Winchester, 211. William St. Asaph, 224. Gilbert Salisbury, 238. Edward Worcester, 240. Gilbert Bristol, 242. John Oxford, 243.
245	John Moore. f. 21. translated to Ely, 1707.	Norwich.	July 5, 1691.	{ John Canterbury, 213. Peter Winchester, 211. Gilbert Salisbury, 237. Edward Worcester, 239. Gilbert Bristol, 241. Simon Ely, 240.
246	Richard Cumberland. f. 33.	Peterborough.		
247	Edward Fowler. f. 42.	Gloucester.		
248	John Sharpe. f. 51.	York.	Aug. 30, 1691.	{ John Canterbury, 213. Gilbert Salisbury, 237. Edward Worcester, 239. John Norwich, 245. Edward Gloucester, 247.
249	Robert Grove. f. 66.	Chichester.		
250	Richard Kidder. f. 75.	Bath and Wells.		
251	John [Joseph] Hall. f. 93.	Bristol.		

No	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
252	Thomas Tenison. f. 95. translated to Canterbury, 1691.	Lincoln.	Jan. 10, 1691.	{ John C interbury, 243. Henry London, 213. Gilbert Salisbury, 237. Edward Worcester, 239. Simon Ely, 240.
253	James Gardiner. (Register Tenison I.) f. 19.	Lincoln.	March 10, 1691.	{ Thomas Canterbury, 252. Henry London, 213. Peter Winchester, 211. William Coventry, 224. Thomas Rochester, 228.
254	John Williams. f. 24.	Chichester.	Dec. 13, 1696.	{ Thomas Canterbury, 252. Henry London, 213. Peter Winchester, 211. William Coventry, 224. Thomas Rochester, 228. Gilbert Salisbury, 237.
254	Thomas Wilson. (his life by his son, f. xvi.)	Sodor.	Jan. 16, 1697.	{ John York, 248. Nicholas Chester, 233. John Norwich, 245.
255	William Talbot. f. 43. translated to Salisbury, 1715; to Durham, 1722.	Oxford.	Sept. 25, 1699.	{ Thomas Canterbury, 252. Henry London, 213. Thomas Rochester, 228. John Norwich, 245.
256	John Evans. f. 53. translated to Meath. 1715.	Bangor.	Jan. 4, 1701.	{ Thomas Canterbury, 252. Henry London, 213. William Worcester, 234. Gilbert Salisbury, 237. Humphrey Hereford, 233. John Norwich, 245.
256	William Nicholson. f. 134. translated to Derry, 1718.	Carlisle.	June 14, 1702.	{ Thomas Canterbury, 252. Henry London, 213. John Norwich, 245. Edward Gloucester, 247. John Bangor, 256.
257	George Hooper. f. 68. translated to Bath and Wells, 1703.	St. Asaph.	Oct. 31, 1703.	{ Thomas Canterbury, 252. Henry London, 213. Thomas Rochester, 228. Simon Ely, 240. John Coventry, 242.
258	William Beveridge. f. 82.	St. Asaph.	July 16, 1704.	{ Thomas Canterbury, 252. Thomas Rochester, 228. George Bath and Wells, 257.
259	George Bull. f. 91.	St. David's.	April 29, 1705.	{ Thomas Canterbury, 252. Simon Ely, 241. John Norwich, 245. John Chichester, 254.
260	William Wake. f. 100. translated to Canterbury, 1715.	Lincoln.	Oct. 21, 1705.	{ Thomas Canterbury, 252. Henry London, 213. Gilbert Salisbury, 237. John Norwich, 245. John Chichester, 254.
261	John Tyler. (Register Tenison, ii.) f. 7.	Hereford.	June 30, 1706.	{ Thomas Canterbury, 252. Henry London, 213. Thomas Rochester, 228. John Bangor, 256.
262	Offspring Blackall. f. 33.	Exeter.	Feb. 8, 1707.	{ Henry London, 213. Gilbert Salisbury, 237. John Coventry, 242. John Ely, 245. William Oxford, 255.
263	Charles Trimmell. f. 41. translated to Winchester, 1721.	Norwich.		
263	William Dawes.	Chester.	1707.	{ No Records.
264	William Fleetwood. f. 49. translated to Ely, 1714.	St. Asaph.	June 6, 1708.	{ Thomas Canterbury, 252. John Chichester, 254. William Oxford, 255. John Bangor, 256.
265	Thos. Manningham. f. 57.	Chichester.	Nov. 13, 1709.	{ Thomas Canterbury, 252. Henry London, 213. [John] Coventry, 242. John Ely, 245. Charles Norwich, 263.

No.	Name of Bishop.	Name of See.	Date of Consecration	Names of Consecrators.
266	John Robinson. f. 65. translated to London, 1713.	Bristol.	Nov. 19, 1710.	{ Thomas Canterbury, 252. Henry London, 213. [John] Coventry, 242. John Bangor, 256.
267	Philip Bisse. f. 73. translated to Here- ford, 1712.	St. David's.		
268	Adam Otley. f. 90.	St. David's.	March 15, 1712.	{ Henry London, 213. John Coventry, 242. John Llandaff, 261. Offspring Exeter, 262. Thomas Chichester, 265. Philip Hereford, 267.
269	Francis Atterbury. f. 98.	Rochester.	July 5, 1713.	{ Jonathan Winchester, 231. John Ely, 245. Charles Norwich, 263. Adam St. David's, 269.
270	George Smalridge. f. 123.	Bristol.	April 4, 1714.	{ John London, 266. Jonathan Winchester, 231. John Coventry, 242. George Bath and Wells, 253.

GEORGE I.

271	Richard Willis. f. 146 translated to Salisbury, 1721; to Winchester, 1723.	Gloucester.	Jan. 16, 1714.	{ Gilbert Salisbury, 237. John Coventry, 242. John Bangor, 256.
272	John Wynne. f. 156. translated to Bath and Wells, 1727.	St. Asaph.	Feb. 7, 1714.	{ Gilbert Salisbury, 237. John Coventry, 242. John Bangor, 256. Richard Gloucester, 271.
273	John Potter. f. 176. translated to Can- terbury, 1737.	Oxford.	May 15, 1715.	{ Jonathan Winchester, 231. John Bangor, 256. William Lincoln, 260. Richard Gloucester, 271.
274	Edmund Gibson. (Wake's Register i. f. 21) translated to London, 1723.	Lincoln.	Feb. 12, 1715.	{ William Canterbury, 260. Jonathan Winchester, 231. Charles Norwich, 263. John London, 266. Richard Gloucester, 271.
275	Benjamin Hoadley. f. 23. translated to Hereford, 1721; to Salisbury, 1723; to Winchester, 1734.	Bangor.	March 13, 1715.	{ William Canterbury, 260. Jonathan Winchester, 231 Charles Norwich, 263. [William] Ely, 264. Edmund Lincoln, 246.
276	Launcelot Blackburn. f. 36. translated to York, 1723.	Exeter.	Feb. 24, 1716.	{ William Canterbury, 260. Jonathan Winchester, 231. [William] Salisbury, 255. Charles Norwich, 163. William Ely, 264.
277	Edward Chandler. f. 50. translated to Durham, 1730.	Lichfield.	Nov. 17, 1717.	{ William Canterbury, 260. John Worcester, 242 Edmund Lincoln, 274.
278	White Kennett. f. 57.	Peterborough	Nov. 9, 1718.	{ William Canterbury, 260. John Worcester, 242. William Salisbury, 255. Charles Norwich, 263. Richard Gloucester, 272.
279	Francis Gastrell.	Chester.	1719.	{ No Records.
280	Hugh Boulter. f. 64. translated to Armagh, 1724.	Bristol.	Nov. 15, 1719.	{ William Canterbury, 260. John Worcester, 242. William Salisbury, 255. Richard Gloucester, 272. William Ely, 264.
281	Thomas Greene. f. 73. translated to Ely, 1723.	Norwich.	Oct. 8, 1721.	{ William Canterbury, 260. John London, 270. William Salisbury, 255. Charles Winchester, 269. Edmund Lincoln, 275.

No.	Name of Bishop.	Name of Sec.	Date of Consecration.	Names of Consecrators.
232	Richard Reynolds. f. 104. translated to Lincoln, 1723.	Bangor.	Dec. 3, 1721.	{ William Canterbury, 260. Richard Salisbury, 271. White Peterborough, 273. Edmund Lincoln, 274.
233	Joseph Wilcocks. f. 113. translated to Rochester, 1731.	Gloucester.		
234	Thomas Bowers. f. 122.	Chichester.	Oct. 7, 1722.	{ William Canterbury, 260. Charles Winchester, 253. Richard Salisbury, 271. Edmund Lincoln, 274. Thomas Norwich, 281.
235	William Baker. f. 153. translated to Norwich, 1727.	Bangor.	Aug. 11, 1723.	{ William Canterbury, 260. Edmund London, 274. John St. Asaph, 272. Benjamin Hereford, 275. Richard Lincoln, 282.
236	John Long. f. 197.	Norwich.	Nov. 3, 1723.	{ William Canterbury, 260. Edmund London, 274. Richard Winchester, 271. Launcelot Exeter, 276. Samuel Rochester, 293.
236*	John Waugh.	Carlisle.	1723.	{ No Records.
237	Henry Egerton. f. 207.	Hereford.	Feb. 1, 1723.	{ William Canterbury, 260. Edmund London, 274. Richard Winchester, 271. Samuel Rochester, 293.
238	Richard Smallbrooke. f. 217. translated to Coventry, 1730.	St. David's.	Feb. 3, 1723.	{ William Canterbury, 260. Edmund London, 274. Richard Winchester, 271. Launcelot Exeter, 276. Samuel Rochester, 293.
239	Edward Waddington. f. 227.	Colchester.	Oct. 11, 1721.	{ William Canterbury, 260. Edmund London, 274. Richard Winchester, 271. Samuel Rochester, 293. Thomas Ely, 281.
290	William Bradshaw. f. 236.	Bristol.	Oct. 18, 1724.	{ William Canterbury, 260. Edmund London, 274. Richard Winchester, 271. Samuel Rochester, 293. Thomas Ely, 281.
291	Stephen Weston. f. 246.	Exeter.	Dec. 28, 1724.	{ William Canterbury, 260. Edmund London, 274. Richard Winchester, 271. John St. Asaph, 272. Richard Lincoln, 282.
292	Robert Clavering. f. 256. translated to Peterborough, 1728	Llandaff.	Jan. 2, 1721.	{ William Canterbury, 260. Edmund London, 274. Richard Winchester, 271. Francis [John] St. Asaph, 272. John Oxford, 273.
293	Samuel Bradford. f. 266. translated to Rochester, 1723.	Carlisle.	June 1, 1718.	{ William Canterbury, 260. John London, 266. Francis Rochester, 269. Edward [Richard] Gloucester, 271.

GEORGE II.

294	Francis Hare. translated to Chichester, 1731. Wake's Register, ii. 22.	St. Asaph.	Dec. 17, 1727.	{ William Canterbury, 260. John Bath and Wells, 272. Edward Lichfield and Coventry, 277. Samuel Rochester, 293. Thomas Ely, 281.
295	Thomas Sherlock. f. 29. translated to Salisbury, 1739; to London, 1743.	Bangor.	Feb. 4, 1727.	{ William Canterbury, 260. John Bath and Wells, 272. John Oxford, 273. Edward Lichfield, 277. Richard Lincoln, 282.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
296	John Harris. f. 45.	Llandaff.	Oct. 19, 1729.	{ William Canterbury, 260. Edmund London, 274. Richard Winchester, 271. Edward Chichester, 289. Francis St. Asaph, 294.
297	Elias Sydall. f. 61. translated to Gloucester, same year.	St. David's.	April 11, 1731.	{ Edmund London, 274. Richard Winchester, 271. John Bath and Wells, 272. John Oxford, 273. Thomas Ely, 281.
298	Thomas Tanner f. 92.	St. Asaph.	Jan. 23, 1731.	{ William Canterbury, 260. Edmund London, 274. Thomas Ely, 281. Richard Lincoln, 282 John [Joseph] Rochester, 283.
299	Nicholas Claggett. f. 100. translated to Exeter, 1743.	St. David's.		
300	Robert Butts. f. 109. translated to Ely, 1738.	Norwich.	Feb. 25, 1732.	{ Edmund London, 274. Richard Winchester, 271. Thomas St. Asaph, 293. Nicholas St. David's, 299.
301	Charles Cecil. f. 117. translated to Bangor, 1731.	Bristol.		
302	Martin Benson. f. 153 (This entry is in English.)	Gloucester.	Jan. 19, 1731.	{ Edmund London, 274. John Oxford, 273. Joseph Rochester, 283.
303	Thomas Secker. f. 163 translated to Oxford, 1737; to Canterbury, 1758.	Bristol.		
304	George Fleming. f. 199.	Carlisle.		
305	Isaac Maddox. f. 173. translated to Worcester, 1743.	St. Asaph.	July 4, 1736.	{ Edmund London, 274. Joseph Rochester, 283. Henry Hereford, 287. Nicholas St. David's, 299.
306	Samuel Peploe f. 182 (The Latin entries resumed.)	Chester.	March 12, 1736.	{ Lancelot York, 276. William Durham, 255. John [Isaac] St. Asaph, 303 John [George] Carlisle, 304.
307	Thomas Gooch. Potter's Regist. 32. translated to Norwich, 1735; to Ely, 1743.	Bristol.	June 12, 1737.	{ John Canterbury, 273. John Bath and Wells, 272. Joseph Rochester, 283. Francis Chichester, 294.
308	Thomas Herring. f. 41. translated to York, 1743; to Canterbury, 1747.	Bangor.	Jan. 15, 1737.	{ John Canterbury, 273. Nicholas St. David's, 299. Robert [Joseph] Rochester, 282. Thomas Oxford, 303.
309	Joseph Butler. f. 68. translated to Durham, 1750.	Bristol.	Dec. 3, 1738.	{ John Canterbury, 273. Joseph Rochester, 283. Nicholas St. David's, 299. Robert Ely, 300.
310	Matthias Mawson. f. 77. translated to Chichester, 1740; to Ely, 1754.	Llandaff.	Feb. 18, 1738.	{ John Canterbury, 273. Richard Lincoln, 282. Joseph Rochester, 283. Richard Lichfield and Coventry —.
311	John Gilbert. f. 95. translated to Salisbury, 1748; to York, 1757.	Llandaff.	Dec. 28, 1740.	{ John Canterbury, 273. Joseph Rochester, 283. Nicholas St. David's, 299. Isaac St. Asaph, 305.
312	Edward Willes. f. 114. translated to Bath and Wells, 1743.	St. David's.	Jan. 2, 1742.	{ John Canterbury, 273. Richard Lincoln, 282. Joseph Rochester, 283. Thomas Norwich, 307.
313	Matthew Hutton. f. 146. translated to York, 1747; to Canterbury, 1757.	Bangor.	Nov. 13, 1743.	{ Joseph Rochester, 283. Nicholas Exeter, 299. Isaac Worcester, 305. Joseph Bristol, 302.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.	
314	John Thomas. f. 169. had been elect of St. Asaph; translated to Salisbury, 1757; to Winchester, same year.	Lincoln.	April 1, 1744.	{ John Canterbury, 274. Joseph Rochester, 283. Nicholas Exeter, 299. Martin Gloucester, 302. Thomas Norwich, 307.	
315	Samuel Lisle. f. 180. translated to Norwich, 1748.				St. Asaph.
316	Richard Trevor. f. 190. translated to Durham, 1752.				St. David's.
317	James Beauclerk. f. 200.	Hereford.	May 11, 1746.	{ John Canterbury, 274. Martin Gloucester, 302. Isaac Worcester, 305. Richard St. David's, 316.	
318	George Lavington. f. 209.	Exeter.	Feb. 8, 1746.	{ John Canterbury, 274. Martin Gloucester, 302. Joseph Bristol, 309. Richard St. David's, 316.	
319	John Thomas. f. 219. translated to Salisbury, 1761.	Peterborough.	Oct. 4, 1747.	{ Joseph Rochester, 283. Joseph Bristol, 309. Samuel [Richard] St. David's, 316.	
320	Richard Osbaldeston. f. 229. translated to London, 1762.				Carlisle.
321	Zachary Pearce. Herring's Register. f. 38. translated to Rochester, 1756.	Bangor.	Feb. 2, 1747.	{ Thomas Canterbury, 308. Joseph Rochester, 283. Martin Gloucester, 302. Joseph Bristol, 309.	
322	Robert Drummond. f. 65. translated to Salisbury, 1761; to York, same year.	St. Asaph.	April 21, 1748.	{ Thomas Canterbury, 308. Joseph Rochester, 283. Martin Gloucester, 302. John Llandaff, 311.	
323	Edward Cressett. f. 100.	Llandaff.	Feb. 12, 1748.	{ Thomas Canterbury, 308. Richard Lichfield, 288. James Hereford, 317. John Peterborough, 319.	
324	Thomas Hayter. f. 110. translated to London, 1761.	Norwich.	Dec. 3, 1749.	{ Thomas Canterbury, 308. Joseph Rochester, 283. Joseph Bristol, 309. Richard St. David's, 316.	
325	Frederick Cornwallis. f. 121. translated to Canterbury, 1768.	Lichfield.	Feb. 19, 1749.	{ Thomas Canterbury, 308. Joseph Rochester, 283. Martin Gloucester, 302. Samuel [Thomas] Norwich, 315.	
326	John Coneybeare. f. 142.	Bristol.	Dec. 23, 1750.	{ Thomas Canterbury, 308. Joseph Rochester, 283. Thomas Oxford, 303. Thomas Norwich, 324.	
327	James Johnson. f. 171. translated to Worcester, 1759.	Gloucester.	Dec. 10, 1752.	{ Thomas Canterbury, 308. Matthias Chichester, 310. Joseph Rochester, 283. Zachariah Bangor, 321.	
328	Edmund Keene. f. 154. translated to Ely, 1771.	Chester.	March 22, 1752.	{ Thomas Canterbury, 308. Joseph Durham, 309. Richard Carlisle, 320. Frederick Lichfield and Coventry, 325.	
329	Anthony Ellis. f. 178.	St. David's.	Jan. 23, 1753.	{ Thomas Canterbury, 308. Joseph Rochester, 283. Isaac Worcester, 305. Zachariah Bangor, 321.	
330	William Ashburnham. f. 205.	Chichester.	March 23, 1754.	{ Joseph Rochester, 283. Thomas Fly, 307. Frederick Lichfield and Coventry, 325.	
331	Richard Newcome. f. 213. translated to St. Asaph, 1761.	Llandaff.	April 13, 1755.	{ Thomas Canterbury, 308. Thomas Oxford, 303. George Exeter, 318. Zachariah Bangor, 321.	

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
332	Mark Hildersley. f. 223.	Sodor and Man.	April 27, 1755.	Matthew York, 313. Richard Carlisle, 320. Edmund Chester, 323. Richard Durham, 316.
333	John Hume. f. 244. translated to Oxford, 1758; to Salisbury, 1766.	Bristol.	July 4, 1756.	Thomas Oxford, 303. Thomas Norwich, 324. Zachariah Rochester, 321. Edmund Chester, 323. James Gloucester, 327.
334	John Egerton. f. 255. translated to Coventry, 1768; to Durham, 1771.	Bangor.		
335	Richard Terrick. (Hutton's Register, f. 42.) translated to London, 1764.	Peterborough.	June 3, 1757.	Matthew Canterbury, 313. Thomas Norwich, 324. Edmund Chester, 323. John Bristol, 333.
336	Philip Young. (Secker's Register, f. 30.) translated to Norwich, 1761.	Bristol.	June 29, 1758.	Thomas Canterbury, 303. Zachariah Rochester, 321. Anthony St. David's, 323. John Oxford, 333.
337	William Warburton. f. 49.	Gloucester.	Jan. 20, 1760.	Thomas Canterbury, 303. Richard Durham, 316. James Worcester, 327.
338	Samuel Squire. f. 63.	St. David's.	May 24, 1761.	Thomas Canterbury, 303. John Winchester, 314. Matthias Ely, 310. Zachariah Rochester, 321. Robert St. Asaph, 322.
339	John Ewen. f. 96. translated to Bangor, 1768.	Llandaff.	Sept 13, 1751.	Thomas Canterbury, 303. Zachariah Rochester, 321. Robert Salisbury, 322. Thomas Norwich, 324.

GEORGE III.

340	John Green. f. 153.	Lincoln.	Dec. 29, 1761.	Thomas London, 324. John Winchester, 314. Robert Salisbury, 322. Zachariah Rochester, 321.
341	Thos. Newton. f. 164.	Bristol.		
342	Charles Lyttleton. f. 189.	Carlisle.	March 21, 1762.	Robert York, 322. Richard Durham, 316. James Hereford, 327. Edmund Chester, 323.
343	Frederick Keppel. f. 199.	Exeter.	Nov. 7, 1762.	Thomas Canterbury, 303. John Winchester, 314. John Oxford, 333. Richard Peterborough, 335. John Llandaff, 339.
344	Robert Lambe. f. 226.	Peterborough.	July 8, 1764.	Thomas Canterbury, 303. Richard London, 320. John Winchester, 314. Matthias Ely, 310. Zachariah Rochester, 321.
345	Robert Lowth. f. 235. translated to Oxford, 1765.	St. David's.	June 15, 1766.	Thomas Canterbury, 303. Richard London, 335. Edward Bath and Wells, 312. Zachariah Rochester, 321.
346	Charles Moss. f. 261.	St. David's.	Nov. 30, 1766.	Richard London, 335. John Winchester, 314. Edward Bath and Wells, 312. Zachariah Rochester, 321.
347	Jonathan Shipley. Cornwallis' Regist. f. 51. translated to St Asaph, same year.	Llandaff.	Feb. 11, 1769.	Frederick Canterbury, 325. Richard London, 335. John Winchester, 314. Robert Oxford, 315.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
348	Edmund Law. f. 64.	Carlisle.	Feb. 24, 1769.	{ Robert York, 322. Richard Durham, 316. Edmund Chester, 328. Philip Norwich, 336.
349	Shute Barrington. f. 82. translated to Durham, 1791.	Llandaff.	Oct. 1, 1769.	{ Frederick Canterbury, 325. Richard London, 335. Zachariah Rochester, 321.
350	John Hinchcliffe. f. 93.	Peterborough	Dec. 17, 1769.	{ Frederick Canterbury, 325. Richard London, 325. John Winchester, 314. Philip Norwich, 336.
351	William Markham. f. 113. translated to York, 1777.	Chester.	Feb. 17, 1771.	{ Robert York, 322. Richard Durham 316. James Worcester, 327. Edmund Carlisle, 343.
352	Brownlow North. f. 135. translated to Winchester, 1731.	Lichfield and Coventry.	Sept. 8, 1771.	{ Frederick Canterbury, 325. Richard London, 325. Zachariah Rochester, 321. William Chester, 351.
353	Richard Richmond. f. 144.	Sodor and Man.	Feb. 14, 1773.	{ Robert York, 322. John Durham, 324. Edmund Ely, 328. William Chester, 351.
354	James Yorke. f. 160. translated to Ely, 1781.	St. David's.	June 26, 1774.	{ Frederick Canterbury, 325. Richard London, 335. John Lincoln, 310 Thomas Bristol, 341. Brownlow Lichfield & Coventry, 352.
355	John Thomas. f. 171.	Rochester.	Nov. 13, 1774.	{ Richard London, 335. Philip Norwich, 336. Shute Llandaff, 349.
356	Richard Hurd f. 193. translated to Worcester, 1781.	Lichfield.	Feb. 12, 1775.	{ Frederick Canterbury, 325. Edmund Ely, 328. Robert Oxford, 345. John Rochester, 355.
357	John Moore. f. 204. translated to Canterbury, 1783.	Bangor.		
358	Beilby Porteus f. 225. translated to London, 1787.	Chester.	Feb. 9, 1777.	{ William York, 351. John Durham, 331. Edmund Carlisle, 343. Shute Llandaff, 349.
359	John Butler. f. 248.	Oxford.	May 25, 1777.	{ Frederick Canterbury, 325. Richard London, 335. Thomas Norwich, 321. William Chichester, 330.
360	John Ross. f. 256.	Exeter.	Jan. 25, 1778.	{ Frederick Canterbury, 325. Robert London, 345. William Chichester, 330. John Oxford, 359.
361	Thomas Thurlow. f. 263 translated to Durham, 1797.	Lincoln.	May 30, 1779.	{ Frederick Canterbury, 325. Edmund Ely, 328. Philip Norwich, 336. Charles Bath and Wells, 346.
362	John Warren. f. 287. translated to Bangor, 1783.	St. David's.	Sept. 19, 1779.	{ Frederick Canterbury, 325. Robert London, 345. John Rochester, 355. Richard Lichfield and Coventry, 356.
363	George Mason, f. 297.	Sodor and Man.	March 5, 1780.	{ William York, 351. John Bangor, 357. Beilby Chester, 353. John Exeter, 360.
364	James Cornwallis, Records at Lam- beth. f. 297.	Lichfield and Coventry.	Sept. 15, 1781.	{ Frederick Canterbury, 325. Robert London, 345. James Ely, 354. John Rochester, 355.
366	Samuel Hallifax. f. 302. translated to St. Asaph, 1788.	Gloucester.	Oct. 28, 1781.	{ Frederick Canterbury, 325. Philip Norwich, 336. John Rochester, 355. James Lichfield and Coventry, 364.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
366	Lewis Bagot. f. 315. translated to St. Asaph, 1790.	Bristol.	April 7, 1782.	{ Frederick Canterbury, 325. Brownlow Winchester, 352. Charles Bath and Wells, 346. Shute Llandaff, 349.
367	Richard Watson. f. 331.	Llandaff.	Oct. 20, 1782.	{ Frederick Canterbury, 325. Philip Norwich, 336. John Rochester, 355.
368	Christopher Wilson.	Bristol.	} July 6, 1783.	{ John Canterbury, 357. Brownlow Winchester, 352. Thomas Lincoln, 361. John Bangor, 362.
369	Edward Smallwell. f. 352.	St. David's.		
369*	Claudius Crigan.	Sodor.	1784.	{ No Records.
	William White.* ^a	Pennsyl- vania.	} Feb. 4, 1787.	{ John Canterbury, 357. William York, 351. Charles Bath and Wells, 346. John Peterborough, 350.
	Samuel Provost.* ^a f. 33. Records.	New-York.		
370	George Pretyman. f. 43. translated to Winchester, 1820.	Lincoln.	March 11, 1787.	{ John Canterbury, 357. William Chichester, 330. Shute Salisbury, 349.
371	Charles Inglis. f. 54.	Nova Scotia.	Aug. 12, 1787.	{ John Canterbury, 357. John Rochester, 355. Beilby Chester, 358.
371*	John Douglas. Moore's Register. translated to Salis- bury, 1790.	Carlisle.	Nov. 18, 1787.	{ William York, 351. John Oxford, 359. Beilby Chester, 358. George Lincoln, 370.
372	John Harley. f. 75.	Hereford.	Dec. 9, 1787.	{ John Canterbury, 357. Beilby London, 358. John Oxford, 359. John Bangor, 362.
372*	William Cleaver. Moore's Register translated to Ban- gor, 1800; to St. Asaph, 1806.	Chester.	Jan. 20, 1788.	{ William York, 351. Thomas Durham, 361. John Rochester, 355.
373	Samuel Horsley. f. 89. translated to Rochester, 1793; to St. Asaph, 1802.	St. David's.	May 11, 1788.	{ John Canterbury, 357. Beilby London, 358. Samuel Gloucester, 365. Edward Oxford, 369.
374	Richard Beadon. f. 129. translated to Bath & Wells, 1802.	Gloucester.	June 7, 1789.	{ John Canterbury, 357. Beilby London, 358. John Peterborough, 350. Samuel St. Asaph, 365.
375	George Horne. f. 174.	Norwich.	June 6, 1790.	{ John Canterbury, 357. Beilby London, 358. James Lichfield and Coventry, 365. Samuel St. David's, 373.
375*	Edward V. Vernon. Moore's Register. translated to York, 1808.	Carlisle.	Nov. 6, 1790.	{ William York, 351. Beilby London, 358. John Salisbury, 371.*
	James Madison.* ^a f. 192.	Virginia.	Sept. 19, 1790.	{ John Canterbury, 357. Beilby London, 358. John Rochester, 364.
376	Charles Manners Sut- ton. f. 236. transla- ted to-Canterbury, 1805.	Norwich.	April 8, 1792.	{ John Canterbury, 357. John Peterborough, 350. James Lichfield and Coventry, 364. Richard Gloucester, 374.
377	Spencer Madan. f. 243. translated to Peterborough, 1794.	Bristol.	June 3, 1792.	{ John Canterbury, 357. Beilby London, 358. John Peterborough, 350. Shute Salisbury, 349.
378	William Buller. f. 261.	Exeter.	Dec. 2, 1792.	{ John Canterbury, 357. John Hereford, 359. Samuel St. David's, 373. Richard Gloucester, 374.

*^a From these Bishops, all the Bishops of the Church in the United States of America, derive their orders.

No.	Name of Bishop.	Name of Sec.	Date of Consecration.	Names of Consecrators.
379	Jacob Mountain. f. 292.	Quebec	July 7, 1793.	{ John Canterbury, 357. Beilby London, 358. John Bangor, 362. Samuel St. David's, 373.
380	William Stuart. f. 304.	St. David's.	Jan. 12, 1794.	{ John Canterbury, 357. Richard Llandaff, 367. Richard Gloucester, 374.
381	Henry Reginald Courtenay. f. 315. translated to Exeter, 1796.	Bristol.	May 11, 1794.	{ John Canterbury, 357. Beilby London, 358. Samuel Rochester, 373. George Norwich, 375.
382	Folliott H. W. Cornwall, f. 332. translated to Hereford, 1803; to Worcester, 1808.	Bristol.	April 9, 1797.	{ John Canterbury, 357. Beilby London, 358. James Lichfield, 364. George Norwich, 375.
383	John Buckner, f. 404.	Chichester.	March 4, 1793.	{ John Canterbury, 358. Beilby London, 358. Samuel Rochester, 373. Edward Carlisle, 375.*
384	John Randolph. f. 44. Records. translated to Bangor, 1806; to London, 1809.	Oxford.	Sept. 1, 1799.	{ John Canterbury, 357. Brownlow Winchester, 352. Samuel Rochester, 373.
384	Henry W. Majendie. Moore's Register. translated to Bangor, 1809.	Chester.	June 15, 1800.	{ William York, 351. Beilby London, 358. William St. David's, 380. John Oxford, 384.
385	George Murray. f. 80.	St. David's.	Feb. 8, 1801.	{ John Canterbury, 357. Beilby London, 358. Richard Gloucester, 374. Henry Chester, 334.*
386	George J. Huntingford. f. 125. translated to Hereford, 1815.	Gloucester.	June 27, 1802.	{ John Canterbury, 357. Beilby London, 358. Samuel Rochester, 373. Charles Bath and Wells, 346.
387	Thomas Dampier. f. 129.	Rochester.	Aug. 22, 1802.	{ John Canterbury, 357. Beilby London, 358. Brownlow Winchester, 352. Charles Bath and Wells, 346.
388	George Pelham. f. 150 translated to Exeter, 1807; to Lincoln, 1820.	Bristol.	March 27, 1803.	{ John Canterbury, 357. Beilby London, 358. Brownlow Winchester, 375. Lewis St. Asaph, 366.
389	Thomas Burgess. translated to Salisbury, 1825.	St. David's.	July 17, 1803.	{ John Canterbury, 357. William St. Asaph, 372.* Thomas Rochester, 387. George Bristol, 388.
390	John Fisher. f. 166. translated to Salisbury, 1807.	Exeter.		
391	Henry Bathurst. f. 230.	Norwich.	April 28, 1805.	{ Charles Canterbury, 376. Beilby London, 358. John Oxford, 384. Thomas Rochester, 387.
392	Charles Moss. f. 285.	Oxford.	Feb. 1, 1807.	{ Charles Canterbury, 376. John Bangor, 384. John Chichester, 393. George Exeter, 388.
393	John Luxmoore. f. 303. translated to St. Asaph, 1815; to Hereford, same year.	Bristol.	Oct. 4, 1807.	{ Charles Canterbury, 376. James Ely, 354. George Gloucester, 386.
393	Samuel Goodenough Sutton's Register.	Carlisle.	March 13, 1808.	{ Edward York, 375.* Henry Chester, 334.* John Bangor, 384. John Salisbury, 390.
394	William L. Mansell. f. 339.	Bristol.	Oct. 30, 1809.	{ Charles Canterbury, 376. Brownlow Winchester, 352. John Salisbury, 390. Charles Oxford, 392.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
395	Walker King. f. 343.	Rochester.	Feb. 12, 1809.	{ Charles Canterbury, 376. Henry Bangor, 384. Thomas St. David's, 389. Samuel Carlisle, 393.*
395*	Bowyer E. Sparke. Sutton's Register. translated to Ely, 1811.	Choster.	Jan. 21, 1810.	{ Edward York, 375.* Richard Bath and Wells, 374. Henry Bangor, 384.* John Hereford, 393.
396	William Jackson. f. 458.	Oxford.	Feb. 29, 1812.	{ Charles Canterbury, 376. John London, 384. William St. Asaph, 372.*
396*	George Henry Law. Sutton's Register. translated to Bath and Wells, 1824.	Chester.	July 5, 1812.	{ Edward York, 375.* John London, 384. William Oxford, 386. Bowyer Ely, 385.*
397	William Howley. f. 31. Records. translated to Canterbury, 1828.	London.	Oct. 3, 1813.	{ Charles Canterbury, 376. George Gloucester, 386. John Salisbury, 390. William Oxford, 396.
398	John Parsons. f. 36.	Peterborough.	Dec. 12, 1813.	{ Charles Canterbury, 376. John Salisbury, 390. George Chester, 396.* William London, 397.
398*	George Murray. Sutton's Register. translated to Rochester, 1828.	Sodor.	March 6, 1814.	{ Edward York, 375.* George Exeter, 388. [George] Henry Chester, 396.*
399	Thos. F. Middleton. f. 57.	Calcutta.	May 8, 1814.	{ Charles Canterbury, 376. William London, 397. George Lincoln, 370. John Salisbury, 390.
400	Henry Ryder. f. 105 translated to Lichfield, 1824.	Gloucester.	July 30, 1815.	{ Charles Canterbury, 376. William London, 397. Walker Rochester, 395.
401	Edward Legge. f. 128.*	Oxford.	March 24, 1816.	{ Charles Canterbury, 376. William London, 397. Henry Bangor, 384.* Henry Norwich, 391.
402	Robert Stanser. f. 137.	Nova Scotia.	May 19, 1816.	{ Charles Canterbury, 376. William London, 397. George Exeter, 388. Edward Oxford, 401.
403	Herbert Marsh. f. 147. translated to Peterborough, 1819.	Llandaff.	Aug. 25, 1816.	{ Charles Canterbury, 376. William London, 397. Edward Oxford, 401.
404	William Van Mildert f. 264. translated to Durham, 1826.	Llandaff.	May 30, 1819.	{ Charles Canterbury, 376. William London, 397. John St. Asaph, 393. Herbert Peterborough, 403.

GEORGE IV.

405	John Kaye. translated to Lincoln, 1827.	Bristol.	July 30, 1820.	{ Charles Canterbury, 376. William London, 397. George Exeter, 388. William Llandaff, 401.
406	William Carey. f. 323. translated to St. Asaph, same year.	Exeter.	Nov. 12, 1820.	{ Charles Canterbury, 376. William London, 397. George Chester, 396.* William Llandaff, 404.
407	Reginald Heber. f. 459.	Calcutta.	June 1, 1823.	{ Charles Canterbury, 376. William London, 397. John St. Asaph, 393. William Llandaff, 404.

* By whom I was ordained Deacon on the Sunday after Ember-week, in Advent, 1823 and Priest, the same day in the year following.

No.	Name of Bishop.	Name of Sec.	Date of Consecration.	Names of Consecrators.
408	Christopher Bethell. f. 492. translated to Exeter, 1830; to Bangor, same year.	Gloucester.	April 11, 1824.	{ Charles Canterbury, 376. William London, 397. John St. Asaph, 393. Bowyer Ely, 395.*
409	Robert James Carr. f. 501. translated to Worcester, 1831.	Chichester.	June 6, 1824.	{ Charles Canterbury, 376. William London, 397. George Lincoln, 388. Henry Gloucester, 400.
409*	Charles James Bloomfield <i>a</i> translated to London, 1828.	Chester.	June 20, 1824.	{ Edward York, 375.* William London, 397. William Exeter, 406.
410	William H. Coleridge.	Barbadoes. }	July 25, 1824.	{ Charles Canterbury, 376. William London, 397. George Lincoln, 388. George Chester, 396.*
411	Christopher Lipscomb f. 506.	Jamaica. }		
412	John Inglis. f. 529.	Nova Scotia.	March 27, 1825.	{ Charles Canterbury, 376. William London, 397. George Lincoln, 388. William Llandaff, 404.
413	John B. Jenkinson. f. 550.	St. David's.	July 2, 1825.	{ William London, 397. Edward Oxford, 401. John Bristol, 405. Robert Chichester, 409.
414	Charles James Stewart. f. 563.	Quebec.	Jan. 1, 1826.	{ Charles Canterbury, 376. William London, 397. William Llandaff, 404. Charles Chester, 409. <i>b</i>
415	Charles R. Sumner. f. 592. translated to Winchester, 1827.	Llandaff.	May 21, 1826.	{ Charles Canterbury, 376. William London, 397. Robert Chichester, 409. John St. David's, 413.
416	Charles Lloyd. Records, f. 42.	Oxford.	March 4, 1827.	{ Charles Canterbury, 376. William London, 397. William Durham, 404. Charles Chester, 409. <i>b</i>
417	Robert Gray. f. 48.	Bristol.	March 25, 1827.	{ Charles Canterbury, 376. William London, 397. William Durham, 404. John St. David's, 413.
418	John T. James. f. 56.	Calcutta.	June 3, 1827.	{ Charles Canterbury, 376. William London, 397. John St. David's, 413.
419	Hugh Percy. f. 62. translated to Carlisle, same year.	Rochester.	July 15, 1828.	{ Charles Canterbury, 376. William London, 397. Bowyer Ely, 395.* Robert Chichester, 409.
420	Edward Copleston. f. 77.	Llandaff.	Jan. 13, 1828.	{ Charles Canterbury, 376. William London, 397. Charles Winchester, 415. Hugh Carlisle, 419.
420*	John B. Sumner. <i>a</i>	Chester.	Sept. 21, 1828.	{ Edward York, 375.* Charles Winchester, 415. Christopher Bangor, 408.
421	Matthias Turner. f. 128.	Calcutta.	May 17, 1829.	{ William Canterbury, 397. Charles London, 409. <i>b</i> George Rochester, 398.* John Chester, 420. <i>b</i>
422	Richard Bagot. f. 140.	Oxford.	Aug. 23, 1829.	{ William Canterbury, 397. Charles London, 409. <i>b</i> Charles Winchester, 415. George Rochester, 398.*

a By his Lordship's own information.*b* By information from his Lordship.

WILLIAM IV.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
423	James H. Monk. f. 168.	Gloucester.	July 11, 1830.	{ William Canterbury, 397. Charles London, 409. <i>b</i> Hugh Carlisle, 419.
424	Henry Phillpotts. f. 180.	Exeter.	Jan. 2, 1831.	{ William Canterbury, 397. Charles London, 409. <i>b</i> Edward Llandaff, 420.
425	Edward Malthy. f. 209. translated to Durham, 1836.	Chichester.	Oct. 2, 1831.	{ William Canterbury, 397. George Bath and Wells, 396.* Robert Bristol, 417.
426	Daniel Wilson. f. 227.	Calcutta.	April 29, 1832.	{ William Canterbury, 397. Charles London, 409. <i>b</i> Robert Bristol, 413. James Gloucester, 423.
427	Edward Grey. f. 230.	Hereford.	May 20, 1832.	{ William Canterbury, 397. Charles London, 409. <i>b</i> John St. David's, 413. Robert Bristol, 417.
428	Joseph Allen. (Docu- ments in Vicar Gen- eral's Office,) trans- lated to Ely, 1836.	Bristol.	Dec. 10, 1834.	{ William Canterbury, 397. Charles London, 409. <i>b</i> Robert Worcester, 409. Edward Chichester, 425.
429	Daniel Corrie. <i>ibid.</i>	Madras.	June 14, 1835.	{ William Canterbury, 397. Henry Lichfield and Coventry, 400. Hugh Carlisle, 419. Christopher Bangor, 408.
430	George Jehoshaphat Mountain.	Montreal.	} Feb. 15, 1836.	{ William Canterbury, 397. Charles London, 409. <i>b</i> Charles Winchester, 415. James Gloucester, 423.
431	Wm. Grant Brough- ton.	Australia.		
432	Samuel Butler. <i>ibid.</i>	Lichfield and Coventry.	July 3, 1836.	{ William Canterbury, 397. Edward Durham, 425. John Lincoln, 405. Joseph Bristol, 423.
433	William Otter. <i>ibid.</i>	Chichester.	Oct. 2, 1836.	{ William Canterbury, 397. Charles London, 409. <i>b</i> George Rochester.
433*	Charles T. Longley. <i>b</i>	Ripon.	Nov. 6, 1836.	{ Edward York, 375.* Hugh Carlisle, 419. John Chester, 420. <i>b</i>
434	Edward Denison. <i>ibid.</i>	Salisbury.	April 16, 1837.	{ William Canterbury, 397. Charles London, 409. <i>b</i> Edward Durham, 425. Charles Ripon, 433.*
435	Edward Stanley. <i>ibid.</i>	Norwich.	June 11, 1837.	{ William Canterbury, 397. Charles London, 409. <i>b</i> John Lincoln, 405. John Chester, 420. <i>b</i>

VICTORIA.

436	Thomas Musgrave. <i>ibid.</i>	Hereford.	Oct. 1, 1837.	{ William Canterbury, 397. Charles London, 409. <i>b</i> Joseph Ely, 423. William Chichester, 433.
437	Thomas Carr.	Madras.	} Nov. 19, 1837.	{ William Canterbury, 397. Samuel Lichfield, 432. Edward Salisbury, 434.
438	Geo. Trevor Spencer. <i>ibid.</i>	Bombay.		
439*	George Davys.	Peterborough.	June 16, 1839.	{ William Canterbury, 397. Charles London, 409. <i>b</i> George Lincoln, 405. John Chester, 420. <i>b</i>

b By information from his Lordship.

Here follow the names of some Bishops which were omitted in their proper places, as I hoped to have found their Consecrations in the York Registry: I am sorry to say that the instances in which that hope has been realized are few.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
60*	William Downham.	Chester.	May 4, 1561.	{ No Records.
74*	James Stanley.	Sodor.	1573.	{ No Records.
79*	John May.	Carlisle.	Sept. 21, 1577.	{ No Records.
81*	Wm. Chaderton. York Registry. translated to Lincoln, 1594.	Chester.	Nov. 8, 1579.	{ Edwin York, 51. John London, 78. John Rochester, 80.
90*	Matthew Hutton. <i>ibid.</i> translated to York, 1594.	Durham.	July 27, 1589.	{ John York, 76. John Carlisle, 79.* William Chester, 81.
110*	George Lloyd. translated to Chester, 1604.	Sodor	1600.	{ No Records.
120*	William James. Lindsay's Vindication.*	Durham.	July 27, 1599.	{ John York, 76. John Carlisle, 79.* William Chester, 81.*
96*	Tobias Matthew. translated to York, 1606.	Durham.	1594.	
133*	Robert Snowden. <i>ibid.</i>	Carlisle.	Nov. 24, 1616.	{ Tobias York, 96.* William Durham, 120.* Thomas Chester, 133. John Sodor, 117.
150*	Richard Senhouse. York Registry.	Carlisle.	Sept. 26, 1624.	{ Tobias York, 96.* Richard Durham, 123. Thomas Coventry, 133. John Chester, 140.
151*	Francis White. <i>ibid.</i> translated to Norwich, 1623; to Ely, 1631.	Carlisle.	Dec. 3, 1626.	{ Richard Durham, 123. John Rochester, 127. John Oxford, 141. Theophilus Llandaff, 143. William Killfenora.
152*	Barnabas Potter.	Carlisle.	May 15, 1623.	{ No Records.
165*	William Forster.	Sodor.	March 9, 1633.	{ No Records.
167*	Richard Parr.	Sodor.	June 10, 1635.	{ No Records.
188*	John Cosin.	Durham.		
188**	Richard Sterne. translated to York, 1664.	Carlisle.	Dec. 2, 1660.	{ Gilbert London, 180. John Rochester, 170. Humfrey Salisbury, 181. George Worcester, 182.
188***	Brian Walton. York Registry.	Chester.		
198****	Samuel Rutter. York Registry.	Sodor.	March 24, 1660.	{ John Durham, 188.* Matthew Ely, 167. George Worcester, 182. Richard Carlisle, 188.** Brian Chester, 188.***
196*	Henry Ferne.	Chester.	February, 1662.	{ No Records.
197*	George Hall. York Registry.	Chester.	May 11, 1663.	{ John Durham, 188.* Matthew Ely, 167. Robert Oxford, 169. Henry Chichester, 177. Richard Carlisle, 188.**
197**	Isaac Barrow. <i>ibid.</i> translated to St. Asaph, 1669.	Sodor.	July 5, 1663.	{ John Durham, 188.* Richard Carlisle, 188.** George Chester, 197.* Humfrey Salisbury, 181.

* I can find no record at Lambeth, and hear of none at York.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
198*	Edward Rainbow.	Carlisle.	1664.	{ <i>No Records.</i>
204*	John Wilkins.	Chester.	Nov. 15, 1668.	{ <i>No Records.</i>
208*	Henry Bridgeman.	Sodor.	Oct. 1, 1671.	{ <i>No Records.</i>
210*	John Pearson. ^a	Chester	1672.	{ License for Consecration dated Jan'y 13, 1762. Lambeth Records.
224*	John Lake. translated to Bristol, 1684; to Chichester, 1685.	Sodor.	Jan. 6, 1682.	{ License for Consecration. Sancroft, f. 235.
227*	Thomas Smith.	Carlisle.	June 29, 1684.	{ <i>No Records.</i>
229*	Baptist Levinz.	Sodor.	March 15, 1684.	{ License for Consecration. Sancroft, f. 254.
238*	Nicholas Strafford.	Chester.	1689.	{ <i>No Records.</i>

For the extracts from the York Registry, here given, I am indebted to Joseph Buckle, Esq. the Deputy-registrar.

F.

THE TRUTH OF OUR RECORDS, AND THE LEGALITY OF PARKER'S
CONSECRATION.

Some of the more reckless of our opponents, in default of any other mode of attack, have been bold to say that the Records of the Consecrations of Archbishop Parker and his colleagues were forged. I can only say that, if they were, the whole Church and nation were concerned in the forgery; seeing that, within seven years afterwards, the statute of 8 Elizabeth, c. i. § 2, distinctly appeals to them.

"It is, and may be very evident and apparent, that no cause of scruple, antiquity, or doubt, can or may justly be objected against the said Elections, Confirmations, or *Consecrations*, or any other material thing meet to be used or had in or about the same; but that every thing requisite and material for that purpose hath been made and done as precisely, and with as great care and diligence, or rather more, as ever the like was done before her Majesty's time, *as the Records* of her Majesty's said father and brother's time, and also of *her own time*, will more plainly testifie and declare."—*Gibson's Codex*, 122.

Others have thought to make out Parker's Consecration to have been not uncanonical, but unparliamentary. Their point is this: the ordinal used had been enjoined by name, 5, 6 Edward VI. c. i. §§ 5, 6, and this statute had been repealed in Queen Mary's reign; and the statute of 1 Elizabeth, c. ii, which repealed the statute of Queen Mary did not mention the ordinal by name, but only "The Book of Common Prayer, with the Order of Service, and of the Administration of Sacraments, Rites, and Ceremonies;" therefore, say they, the ordinal was illegal. It is a heinous

^a Lindsay makes him consecrated on the same day, and by the same persons as Peter Mawes, 211, which see.

offence indeed, if the thing is so; and we are thus proved, by the cavils of some of our opponents, not to deserve the appellation of an Act of Parliament Church, which others of them throw in our teeth. But still it is to be feared this objection, like the rest, must fall to the ground; when it is considered that our Ordinal is as much a part of our book of Common Prayer, as our Sacramental; that it is all spoken of as *one* book, in the singular number, in our Canons (36;) that if Ordination be not allowed for a sacrament, yet that none can deny its being a rite and ceremony, and as such it is included by letter in the statute 1 Eliz. c. ii. as we have seen. But the Queen and the Parliament must have been the best judges of their own meaning, and they in the statute 8 Eliz. c. i. speaking of the former, say,—

“That by another act and statute made in the said Parliament, in the first year of the reign of our said Sovereign Lady, entitled An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of Sacraments, the said Book of Common Prayer, and THE ADMINISTRATION of Sacraments, and other THE SAID ORDERS, Rites, and Ceremonies, and all things contained therein . . . is fully established and authorized.”—*Gibson's Codex*, 121.

On the authority of Parliament, then, it appears that the Consecrations were strictly legal.

But indeed, this and all such like cavils, with which the Papists then consoled themselves, had been sufficiently guarded against, by a clause which the caution of the Queen's advisers caused her to insert in the commission which she issued for the consecration, in which she undertook by her own authority to be responsible for, and to make good any legal defects, if any such should occur; “supplying by our Sovereign Authority all defects either in the Execution, or in the Executors of this Commission, or any of them.”

G.

EPISCOPAL DESCENT OF PARKER, TRACED FOR FOUR SUCCESSIONS.

William Warham. Robert Sherburn. John Young.	} Henry Standish.	} No Records.	} William Barlow.	} MATTHEW PARKER.
William Warham. John Fisher. Thomas (Bp. of Leighlin.)	} John Voysey.	} Thomas Cranmer.		
William Warham. John Fisher. Nicholas West. John Voysey.	} John Longland.		} Miles Coverdale.	
John Hilsey. Hugh Latimer. Robert Parfew,	} Henry Holbeach.	} Nicholas Ridley.	} John Scory.	
John Stokesley. John Hilsey. Robert Parfew. No Records.	} John Hodskin.			
No Records. No Records.	Thomas Chetham. John Stokesley. John Hilsey.	} John Hodskin.		
Thomas Cranmer. John Capon. William Rugg.	} Robert Parfew.			
	No Records. No Records.	John Stokesley. John Hilsey.		
Henry Standish. John Voysey. John Longland.	} Thomas Cranmer.		} John Hodskin.	
No Records. Thomas Cranmer. John Longland. Christopher (Bp. of Sidon.)	William Rugg. } John Capon.	} Robert Parfew.		

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EPISCOPAL DESCENT OF POLE, TRACED FOR FOUR SUCCESSIONS.

		No Records. No Records. No Records. No Records.	Maurice Griffith. John White. Richard Pate. Thomas Goldwell.	} REGINALD POLE.
	No Records. No Records. No Records.	Stephen Gardiner. John Stokesley. John Hilsey.	Edmund Bonner. Nicholas Heath.	
No Records. No Records. No Records. No Records.	Stephen Gardiner. John Stokesley. John Hilsey. John Stokesley. John Hilsey.	Edmund Bonner. Nicholas Heath.		
Thomas Cranmer. William Rugg, John Capon.	} Robert Parfew.	} John Hodskin.	} Thomas Thirlby.	

These Tables (by which the *proofs from existing records* of the transmission of the Apostolical commission to Parker on the one hand, and on the other to Pole, Bonner, Heath, Thirlby, and Gardiner, the most noted of the Popish Bishops, may be compared.) will help to disabuse the Romanists, who, (as drowning men catch at straws,) in their endeavour to justify their schism by invalidating our orders, are wont sometimes to lay much stress upon the omission to enter the Record of the Consecration of William Barlow, one of the consecrators of Archbishop Parker.

By these tables it appears, first, that while Archbishop Parker's Episcopal descent can be traced by the Records, through three channels, independently of Barlow, namely, Coverdale, Scory, and Hodskin, all linking him to Archbishop Warham, and Cardinal Fisher; Pole's through Thirlby, can be traced through only one channel, and that one which he had in common with Parker; namely, Hodskin; 2dly, that Bonner and Heath cannot be traced at all; and 3dly, that concerning Gardiner, he is in the same case with Barlow, no record of his consecration having been made. The objection, therefore, if allowed, may avail to destroy the Episcopal character of Gardiner, Heath, and Bonner; and to reduce Pole and Thirlby to a single thread; but it will avail nothing to injure Parker, whose triple cord will fulfil the requisition of the Canons, without the fourth, which exceeded it.

H.

EPISCOPAL DESCENT OF THE PRESENT ARCHBISHOP OF CANTERBURY,
TRACED IN FULL FOR FOUR SUCCESSIONS.

An objection, which sounds plausible until it is examined, has been sometimes urged by persons against the fact of the Apostolic Succession, who would represent, that the failure of the due consecration of any one single Bishop in the line, would destroy the whole theory; and they not unreasonably urge that a scheme liable to such a contingency must be little worth. If the consecrations in the Catholic Church had been transmitted, as those of the Roman schismatics in England and the English colonies are, and have frequently been, by a single thread; a single Bishop consecrating another Bishop; the objection, no doubt, would have some weight; but when, upon inquiry, it is found that Catholic consecrations have been by two, three, four, and even more, Bishops, and that each of these consecrators was himself consecrated by as many, the ramification and multiplicity of the links of descent will be seen to be such, that unless it can be supposed that all the Bishops in any province simultaneously failed, the objection must come to nothing. To illustrate this case, the following Table has been drawn out, by which it will appear that in transmitting the apostolical commission to the present Archbishop of Canterbury, there were in the first step four Bishops concerned, in the second twelve, in the third twenty-seven, and in the fourth about fifty, nearly enough to fill all the English dioceses twice over: so that, not a single consecration here and there, but all the consecrations in England for successive generations must be supposed to have failed, before the objection can be worthy of consideration. The dark ages are generally assigned by those who have not considered the subject, as the time when a single failure of the kind they treat of may be supposed to have taken place; but it may be some comfort to them to consider that, prior to the adoption of a new Creed by the continental Bishops under Roman obedience, the English Bishops, as our records show, were frequently consecrated abroad, which must have incalculably increased the ramifications and multiplications of the lines of succession, so that it may with reason be affirmed, that before the objection can be of force as regards those times, not merely all the consecrations of a single country; but nearly all the consecrations in Europe must be supposed to have failed.

He who can believe this without proof, or reasonable probability to assign is welcome to retain his belief without molestation from me.

I.

EPISCOPAL DESCENT OF THE PRESENT ARCHBISHOP OF CANTERBURY
FROM ARCHBISHOP WARHAM, TRACED IN ONE LINE.

WILLIAM WARHAM, John Fisher, Nicholas West, John Voysey,	Abp. Canterbury, Bp. Rochester, Bp. Ely, Bp. Exeter,	} Consecrated.	{ <i>John Longland</i> , Bp. Lincoln, May 5, 1521.
<i>John Longland</i> , Henry Standish, John Voysey,	Bp. Lincoln, Bp. St. Asaph, Bp. Exeter,		
<i>Thomas Cranmer</i> , John Capon, William Rugg,	Abp. Canterbury, Bp. Bangor, Bp. Norwich,	} —	{ <i>Robert Parfeo</i> , Bp. St. Asaph, July 2, 1536.
<i>Robert Parfeo</i> , John Stokesley, John Hilsey,	Bp. St. Asaph Bp. London, Bp. Rochester,		
<i>John Hodskin</i> , William Barlow, John Scory, Miles Coverdale, (latc)	Bp. Bedford, Bp. Chichester, Bp. Hereford, Bp. Exeter,	} —	{ <i>Matthew Parker</i> , Abp. Canterbury, Dec. 17, 1559.
<i>Matthew Parker</i> , John Hodskin, William Barlow, John Scory,	Abp. Canterbury, Bp. Bedford, Bp. Chichester, Bp. Hereford,		
<i>Edmund Grindall</i> , John Aylmer, Robert Horne, Richard Curteis,	Abp. Canterbury, Bp. London, Bp. Winchester, Bp. Chichester,	} —	{ <i>John Whitgift</i> , Bp. Worcester, April 21, 1577; translated to Canterbury, 1583.
<i>John Whitgift</i> , John Young, Anthony Rudd, Richard Vaughan, Anthony Watson,	Abp. Canterbury, Bp. Rochester, Bp. St David's, Bp. Bangor, Bp. Chichester,		
<i>Richard Bancroft</i> , Launcelot Andrews, Richard Neyle,	Abp. Canterbury Bp. Ely, Bp. Rochester,	} —	{ <i>George Abbott</i> , Bp. Lichfield, Dec. 3, 1609; translated to Canterbury, 1611.
<i>George Abbott</i> , Mark A. de Dominis. John King, Launcelot Andrews, John Buckeridge, John Overall,	Abp. Canterbury, Abp. Spalatro. Bp. London, Bp. Ely, Bp. Rochester, Bp. Lichfield,		
<i>George Montaigne</i> , John Thornborough, Nicholas Felton, George Carlton, John Howson,	Bp. London, Bp. Worcester, Bp. Ely, Bp. Chichester, Bp. Oxford,	} —	{ <i>William Laud</i> , Bp. St. David's, Nov. 13, 1621; translated to Canterbury, 1633.
<i>William Laud</i> , Walter Curl, Francis White, Joseph Hall, William Murray,	Abp. Canterbury, Bp. Winchester, Bp. Ely, Bp. Exeter, Bp. Landaff,		
<i>Matthew Wren</i> , Accepted Frewen, Brian Duppa, John Warner, Henry King,	Bp. Ely, Abp. York, Bp. Winchester, Bp. Rochester, Bp. Chichester,	} —	{ <i>Gilbert Sheldon</i> , Bp. London, Oct. 18, 1660; translated to Canterbury, 1663.
<i>Gilbert Sheldon</i> , George Morley, Seth Ward, John Dolben, Joseph Henshaw, Peter Gunning,	Abp. Canterbury, Bp. Winchester, Bp. Salisbury, Bp. Rochester, Bp. Peterborough, Bp. Chichester,		
<i>Henry Compton</i> , Seth Ward, John Dolben, Joseph Henshaw Peter Gunning, Thomas Lamplugh,	Bp. London, Bp. Salisbury, Bp. Rochester, Bp. Peterborough Bp. Ely, Bp. Exeter,	} —	{ <i>William Sancroft</i> , Abp. Canterbury, Jan. 27, 1677.

<i>William Sancroft,</i>	Abp. Canterbury,	} Consecrated.	{ <i>Jonathan Trelawney,</i>
<i>John Dolben,</i>	Abp. York,		
<i>Henry Compton,</i>	Bp. London,		
<i>Nathanael Crewe,</i>	Bp. Durham,		
<i>Peter Mawes,</i>	Bp. Winchester,		
<i>Thomas Lamplugh,</i>	Bp. Exeter,	} —	{ <i>John Potter,</i>
<i>Francis Turner,</i>	Bp. Ely,		
<i>Thomas Spratt,</i>	Bp. Rochester,		
<i>Jonathan Trelawney,</i>	Bp. Winchester,		
<i>John Evans,</i>	Bp. Bangor,		
<i>William Wake,</i>	Bp. Lincoln,	} —	{ <i>Thomas Herring,</i>
<i>Richard Willis,</i>	Bp. Gloucester,		
<i>John Potter,</i>	Abp. Canterbury,		
<i>Joseph Wilcocks,</i>	Bp. Rochester,		
<i>Nicholas Claggett,</i>	Bp. St. David's,		
<i>Thomas Secker,</i>	Bp. Oxford,	} —	{ <i>Frederic Cornwallis,</i>
<i>Thomas Herring,</i>	Abp. Canterbury,		
<i>Joseph Wilcocks,</i>	Bp. Rochester,		
<i>Martin Benson,</i>	Bp. Gloucester,		
<i>Samuel Lisle,</i>	Bp. Norwich,		
<i>Frederic Cornwallis,</i>	Abp. Canterbury,	} —	{ <i>John Moore,</i>
<i>Edmund Keene,</i>	Bp. Ely,		
<i>Robert Lowth,</i>	Bp. Oxford,		
<i>John Thomas,</i>	Bp. Rochester,		
<i>John Moore,</i>	Abp. Canterbury,		
<i>John Hinchcliffe,</i>	Bp. Peterborough,	} —	{ <i>Charles M. Sutton,</i>
<i>James Cornwallis,</i>	Bp. Lichfield,		
<i>Richard Beadon,</i>	Bp. Gloucester,		
<i>Charles Manners Sutton,</i>	Abp. Canterbury,		
<i>George Huntingford,</i>	Bp. Gloucester,		
<i>John Fisher,</i>	Bp. Salisbury,	} —	{ <i>WILLIAM HOWLEY,</i>
<i>William Jackson,</i>	Bp. Oxford,		

K.

CONSECRATIONS AMONG THE ENGLISH NONJURORS.

The following memoranda of the ecclesiastical history of English Nonjurors, painful and melancholy as they are, as records of the errors of high-minded and honourable men, will not be without their use, if they shall assist in convincing any persons of the wretchedness of schism. They are drawn partly from some curious printed documents in my own possession, and partly from information furnished by Rev. Thomas Bowdler, Incumbent of Sydenham, and Rev. H. H. Norris, Rector of South Hackney, to whom my best thanks are due. These notices help to complete the history of the English ordinations.

On the accession of King William and Queen Mary to the English throne, several of the Bishops, who considered their oaths to King James a bar in conscience to the transfer of their allegiance to the Prince of Orange, were deprived of their sees by the new sovereigns. They consisted of Sancroft, Archbishop of Canterbury (213,) Lloyd, Bishop of Norwich (210,) Turner, of Ely (218,) Frampton, of Gloucester (217,) Ken, of Bath and Wells (221,) White, of Peterborough (222.) Thomas, Bishop of Worcester, and Lake, of Chichester, who were in the same case, died before the act of deprivation. One of the last acts of Sancroft's life was to sign a deputation to Lloyd, the deprived Bishop of Norwich, dated 9th February, 1691, of his powers as metropolitan, in which this clause occurs: "Quosunque tui frater, (prout res et occasio tulerit)

assumpseris et adjunxeris tibi, elegeris et approbaveris, confirmaveris et constitueris, ego quoque (quantum in me est, et de jure possum) assumo pariter et adjungo, eligo et approbo, confirmo et constituo." As, previously to the execution of this deed, Tillotson had been consecrated Archbishop of Canterbury, by the consent of a majority of sixteen to six of the Bishops of the provinces, no less than six being present and assisting at the consecration, it does not readily appear upon what grounds any force could have been claimed for this instrument, even during Sancroft's lifetime; but certainly it must have been worth nothing at all after his death, which took place in the autumn of 1693. Yet after his death, partly, apparently, relying upon the virtue of this deputation, the deprived Bishops of Norwich, Ely, and Peterborough proceeded to consecrate two Bishops: namely, George Hickes as Suffragan of Thetford, and Thomas Wagstaffe, Suffragan of Ipswich. Under what plea consecrations performed in the province of Canterbury, without consultation or approval of the Bishops of the province, whose legitimate institution was never called in question, and without the approval of the now existing Metropolitan, can be regarded otherwise than as irregular and schismatical, I am at a loss to conceive. It should seem that the deprived Bishops themselves had misgivings on the subject, for they made no attempt to repeat the step; and it was not till all the deprived Bishops and Wagstaffe had died off, that Hickes determined to keep up a succession of Bishops for the Nonjurors; for which purpose he applied to the Bishops in Scotland; two of whom paying more regard, apparently, to their political attachments than to the canons of the Church, agreed to meddle with the affairs of a province in which they had no voice, and, together with Hickes, consecrated Collier, Spinckes, and Hawes.

No.	Name of Bishop.	Date of Consecration.	Names of Consecrators.
1	George Hickes, ob. Dec. 15, 1715.	February 24, 1693.	{ Thomas <i>Peterborough</i> , William <i>Norwich</i> , Francis <i>Ely</i> .
2	Thomas Wagstaffe, ob. Oct. 17, 1712.		
3	Jeremiah Collier, ob. May 26, 1756.	June 3, 1713.	{ George Hickes, 1. Archibald Campbell. James Gadderar.
4	Samuel Hawes, ob. Sept. 22, 1722.		
5	Nathaniel Spinckes, ob. July 28, 1727.		
6	Henry Gandy, ob. Feb. 26, 1733.	June 26, 1716.*	{ Jeremiah Collier, 3. Samuel Hawes, 4. Nathaniel Spinckes, 5. Archibald Campbell.† James Gadderar.†
7	Thomas Brett, ob. March 5, 1743-1.		
8	Hilkiah Bedford, ob. Nov. 25, 1721.	April 6, 1721.‡	{ Samuel Hawes, 4. Nathaniel Spinckes, 5. Henry Gandy, 6.
9	Ralph Taylor, ob. Dec. 26, 1722.	March 22, 1720.1.	
	Robert Welton,	1723-4.	
	— Talbot,	1723-4.	{ Ralph Taylor. Robert Welton.

* Mr. Bowdler's MS. mentions January 25, 1715.

† These added in Mr. Bowdler's MS.; my printed records do not mention their being present on this occasion.

‡ Mr. Bowdler's MSS. makes them to have been both consecrated January 23, 1720.

Welton and Talbot were not recognised as Bishops by the rest of the Nonjurors, having been consecrated without their approval. They both went to the colonies in North America, (the former to Philadelphia,) and exercised the Episcopal functions. But the government at home interfering, at the request of the then Bishop of London, Welton retired to Portugal, where he died, 1726. Talbot took the oaths, and submitted.

No.	Name of Bishop.	Date of Consecration.	Names of Consecrators.
10	John Griffin, ob. July 8, 1731.	November 25, 1722.	{ Jeremiah Collier, 3. Archibald Campbell. Thomas Brett, 7.

Before this time another division had arisen among the hapless Nonjurors, in consequence of Brett, Collier, and the Scotch Bishop, Campbell, who had settled himself in England, insisting upon making alterations in the Liturgy, to which Hawes, Spinckes, Gandy, Taylor, and Bedford would not consent. Accordingly a separation of communion took place. After the death of Hawes, of Taylor, and of Bedford, Spinckes and Gandy, being desirous of a succession in their line, applied to the Bishops in Scotland; and they, (again, as it seems to me, unmindful of their duty,) consecrated Mr. Henry Doughty for their friends in England.

	Henry Doughty, ob. July 14, 1730.	March 30, 1725.	{ John Fullarton. Arthur Miller. William Irvine. David Freebairn.
11	John Blackburn. ob. Nov. 17, 1741.	May 6, } 1725.	{ Nathaniel Spinckes, 5. Henry Gandy, 6.
12	Henry Hall, ob. Nov. 15, 1731.	June 7, }	{ Henry Doughty.
13	Thomas Brett, jun. ob. March 5, 1743-4.	April 7, 1727.	{ Thomas Brett, 7. John Griffin, 10. Archibald Campbell.
14	Richard Rawlinson. ob. March 6, 1755.	March 25, 1723.	{ Henry Gandy, 6. Henry Doughty. John Blackburn, 11.
15	George Smith, ob. Nov. 4, 1756.	December 26, 1723.	{ Henry Gandy, 6. John Blackburn, 11. Richard Rawlinson, 14.
16	Timothy Mawman,	July 17, 1731.	{ Thomas Brett, sen. 7. Thomas Brett, jun. 13. George Smith, 15.

The former dispute had by this time subsided; and it is mentioned that, in 1733, all the Nonjuring Bishops of this time were in communion, except Blackburn (11,) who stood alone, but on what account is not stated.

17	Robert Gordon, ob. Nov. 19, 1799.	June 11, 1741.	{ Thomas Brett, sen. 7. George Smith, 15. Timothy Mawman, 16.
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Besides this line, which expired with Bishop Gordon in 1779, there was another quite separated from them, and not recognized by reason of the consecrations having been performed by single Bishops. As far as my information enables me to speak, it commenced in the consecration of Roger Lawrence, the learned author of "Lay Baptism Invalid," by Bishop Campbell.*

* [See British Magazine, xvii. 587.]

No.	Name of Bishop.	Date of Consecration.	Names of Consecrators.
	Roger Lawrence, Thomas Deacon, P. J. Brown,	1733.	Archibald Campbell. { Archibald Campbell. { Roger Lawrence. Thomas Deacon.

Brown's real name supposed to have been Johnstone, a brother of the Earl of Annandale.

{ Kendrick Price, William Cartwright,	}	1780.	Thomas Deacon.
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Cartwright died in 1799. On his death-bed, he declared his conformity to the Church of England, and received the communion, according to the rites of that Church, from Rev. W. G. Rowland.

{ Thomas Garnett, Charles Boothe,		1795.	William Cartwright. Thomas Garnett.
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Boothe died in Ireland, in 1805; with him this line terminated. The crozier which had been used by them, is now in the possession of John Crossley, Esq., of Scaitcliffe, near Todmorden.

L.

SUCCESSION OF BISHOPS IN THE SCOTTISH CHURCH.

The ancient line of Scottish Bishops, by whom the greater part of Saxon England had been evangelized, who had supplied our Northern Dioceses with many Bishops, and furnished many worthies for the Christian rolls, came to an end in the person of James Beaton, Archbishop of Glasgow, who died April 24, 1603.

Seven years afterwards the Christians in Scotland received a fresh succession of Bishops from England, when John Spottiswood, Andrew Lamb, and Gavin Hamilton were consecrated respectively Bishops of Glasgow, Brechin and Galloway. The mandate for the consecration, directed to the Bishops of London, Ely, Rochester, and Worcester, is in Archbishop Bancroft's Register, at Lambeth, f. 175. But the record of the consecration itself I have not been able to find. In Bishop Keith's Catalogue of Scottish Bishops it is stated to have taken place in the Chapel at London House, Oct. 21, [31,] 1610.*

This succession came likewise to an end, in the person of Thomas Sydserf, who died Bishop of Orkney, in 1663. But previously to his death, another consecration of Bishops for the Church in Scotland had been obtained from England. For on Dec. 15, 1661, as appears by Archbishop Juxon's Register at Lambeth, f. 237, James Sharpe, Andrew Fairfull, Robert Leighton, and James Hamilton were consecrated respectively to the sees of St. Andrew's, Glasgow, Dumblane, and Galloway.

* [See Is. Casauboni Vita ab Almeloveen, Ejusdem Epistolis præmissa. p. 52.]

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
1	James Sharpe.	<i>St Andrew's.</i>	Dec. 15, 1661.	{ Gilbert <i>London.</i> George <i>Worcester.</i> Richard <i>Carlisle.</i> Hugh <i>Llandaff.</i>
2	Andrew Fairfull.	<i>Glasgow.</i>		
3	Robert Leighton, translated to Glasgow, 1671.	<i>Dumblane</i>		
4	James Hamilton.	<i>Galloway.</i>		
5	George Haliburton.	<i>Dunkeld.</i>	May 7, 1662.	{ James <i>St. Andrew's</i> , 1. Andrew <i>Glasgow</i> , 2. James <i>Galloway</i> , 4.
6	Murdoch Mackenzie.	<i>Moray.</i>		
7	David Strachan.	<i>Brechin.</i>		
8	John Patterson.	<i>Ross.</i>		
9	David Fletcher.	<i>Argyle.</i>		
10	Robert Wallace.	<i>The Isles.</i>		
11	George Wishart.	<i>Edinburgh</i>	June 1, 1662.	{
12	David Mitchel.	<i>Aberdeen.</i>		
13	Patrick Forbes.	<i>Caithness.</i>		
14	Alexander Burnet, translated to Glasgow, 1664; to St. Andrew's, 1679.	<i>Aberdeen.</i>	1663.	{
15	Patrick Scougal.	<i>Aberdeen.</i>	Easter, 1664.	{
16	Andrew Honyman.	<i>Orkney.</i>	1664.	{
17	Henry Guthrie.	<i>Dunkeld.</i>	1664-5.	{
18	William Scrogie.	<i>Argyle.</i>	1666.	{
19	Alexander Young, translated to Ross, March 29, 1679.	<i>Edinburgh.</i>	1671.	{
20	James Ramsay, translated to Ross, 1681.	<i>Dumblane.</i>	1673.	{
21	John Paterson, translated to Edinburgh, 1679; to Glasgow, 1687.	<i>Galloway.</i>	1674.	{
22	Arthur Ross, translated to Galloway, 1679; to Glasgow, 1679; to St Andrew's, 1684.	<i>Argyle.</i>	April 28, 1675.	{
23	Robert Laurie.	<i>Brechin.</i>	1676.	{
24	William Lindsay.	<i>Dunkeld.</i>	May 7, 1677.	{
25	James Aitkins, translated to Galloway, 1680.	<i>Moray.</i>	1677.	{
26	Andrew Wood, translated to Caithness, 1680.	<i>The Isles.</i>	1678.	{
27	George Haliburton, translated to Aberdeen, 1682	<i>Brechin.</i>	1678.	{
28	Andrew Bruce, translated to Orkney, 1688.	<i>Dunkeld.</i>	1679.	{
29	Colin Falconer, translated to Moray, 1680.	<i>Argyle.</i>	Sept. 5, 1679.	{
30	Hector Maclean.	<i>Argyle.</i>	1680.	{

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
31	Archibald Graham.	<i>The Isles.</i>	1630.	}
32	Robert Douglas, translated to Dumblane, 1634.	<i>Brechin.</i>	1632.	
33	Alexander Cairncross, translated to Glasgow, same year.	<i>Brechin.</i>	1634.	
34	James Drummond.	<i>Brechin.</i>	Dec. 25, 1634.	
35	Alexander Rose, translated to Edinburgh, 1637.	<i>Moray.</i>	1636.	
36	John Hamilton.	<i>Dunkeld.</i>	Oct. 19, 1636.	
37	William Hay.	<i>Moray.</i>	1638.	
38	John Gordon.	<i>Galloway.</i>	Sept. 4, 1638.	

The Bishops in Scotland were now deprived of their Temporalities.

39	John Fullarton.	}	Jan. 25, 1705.	{	John Glasgow, 21.
40	John Sage.				Alexander Edinburgh, 35.
41	John Falconar.	}	April 28, 1709.	{	Alexander Edinburgh, 35.
42	Henry Chrystie.				Robert Dumblane, 32.
43	Archibald Campbell.	}	Aug. 24, 1711.	{	Alexander Edinburgh, 35.
44	James Gadderar.				Robert Dumblane, 32.
		}	Feb. 24, 1712.	{	John Falconar, 41.
					George Hickes.
		}	June 3, 1713.	{	Archibald Campbell, 43.
					James Gadderar, 44.
45	Arthur Millar.	}	Oct. 22, 1718.	{	Alexander Edinburgh, 35.
46	William Irvine.				John Fullarton, 39.
47	David Freebairn.	}	Oct. 17, 1722.	{	John Falconar, 41.
48	Andrew Cant.				John Fullarton, 39.
49	Alexander Duncan.	}	1724.	{	Arthur Millar, 45.
50	Robert Norrie.				William Irvine, 46.
		}	March 30, 1725.	{	Arthur Millar, 45.
					William Irvine, 46.
		}	Nov. 29, 1726.	{	David Freebairn, 47.
					Alexander Duncan, 49.
51	John Ouchterlonie.	}	June 4, 1727.	{	James Gadderar, 44.
52	James Rose.				Alexander Duncan, 49.
53	Thomas Rattray.	<i>Dunkeld.</i>		{	Andrew Cant, 43.
		}	June 11, 1727.	{	David Freebairn, 47.
					Alexander Duncan, 49.
54	John Gillan.	}	June 13, 1727.	{	James Rose, 52.
55	David Ranken.				John Ouchterlonie, 51.
56	William Dunbar.	}	June 13, 1727.	{	James Gadderar, 44.
57	Robert Keith.				<i>Moray.</i>
		}		{	Arthur Millar, 45.
					<i>Caithness.</i>
				{	Thomas Rattray, 53.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
58	Andrew Lumsden.	<i>Edinburgh.</i>	Nov. 2, 1727.	{ Andrew Cant, 48. Thomas Rattray, 53. Robert Keith, 57.
59	Robert White.	<i>Dumblane.</i>	June 24, 1735.	{ Thomas Rattray, 53. Robert Keith, 57. William Dunbar, 56.
60	William Falconar.	<i>Caithness.</i>	Sept. 10, 1711.	{ Thomas Rattray, 53. Robert Keith, 57. Robert White, 59.
61	James Rait.	<i>Brechin.</i>	Oct. 4, 1742.	{ Thomas Rattray, 53. Robert White, 59. Robert Keith, 57.
62	John Alexander.	<i>Dunkeld.</i>	Aug. 9, 1743.	{ Robert Keith, 57. Robert White, 59. William Falconar, 60. James Rait, 61.
63	Andrew Gerard.	<i>Aberdeen.</i>	July 17, 1747.	{ Robert White, 59. William Falconar, 60. James Rait, 61. John Alexander, 62.
64	Henry Edgar.	<i>Fife.</i>	Nov. 1, 1747.	{ Robert White, 59. William Falconar, 60. James Rait, 61. John Alexander, 62.
65	Robert Forbes.	<i>Ross and Caithness.</i>	June 24, 1762.	{ William Falconar, 60. John Alexander, 62. Andrew Gerard, 63.
66	Robert Kilgour.	<i>Aberdeen.</i>	Sept. 21, 1768.	{ William Falconar, 60. James Rait, 61. John Alexander, 62.
67	Charles Rose.	<i>Dumblane.</i>	Aug. 24, 1774.	{ William Falconar, 60. James Rait, 61. Robert Forbes, 65.
68	Arthur Petrie.	<i>Moray.</i>	June 27, 1777.	{ William Falconar, 60. James Rait, 61. Robert Kilgour, 66. Charles Rose, 67.
69	George Innes.	<i>Brechin.</i>	Aug. 13, 1778.	{ William Falconar, 60. Charles Rose, 67. Arthur Petrie, 63.
70	John Skinner.	<i>Aberdeen.</i>	Sept. 25, 1782.	{ Robert Kilgour, 66. Charles Rose, 67. Arthur Petrie, 68.
	Samuel Seabury.	<i>Connecticut.</i>	Nov. 14, 1784.	{ Robert Kilgour, 66. Arthur Petrie, 68. John Skinner, 70.
71	Andrew Macfarlane.	<i>Moray.</i>	March 7, 1787.	{ John Kilgour, 66. Arthur Petrie, 68. John Skinner, 70.
72	William Abernethy Drummond.	<i>Brechin.</i>	Sept. 26, 1787.	{ John Skinner, 70. Robert Kilgour, 66. Andrew Macfarlane, 71.
73	John Strachan.			{ John Skinner, 70.
74	Jonathan Watson.	<i>Dunkeld.</i>	Sept. 20, 1792.	{ Andrew Macfarlane, 71. Abernethy Drummond, 72. John Strachan, 73.
75	Alexander Jolly.	<i>Moray.</i>	June 24, 1796.	{ Abernethy Drummond, 72. Andrew Macfarlane, 71. John Strachan, 73.
76	Daniel Sandford.	<i>Edinburgh.</i>	Feb. 9, 1806.	{ John Skinner, 70. Jonathan Watson, 74. Alexander Jolly, 75.
77	Patrick Torry.	<i>Dunkeld.</i>	Oct. 12, 1808.	{ John Skinner, 70. Andrew Macfarlane, 71. Alexander Jolly, 75.
78	George Gleig.	<i>Brechin.</i>	Oct. 30, 1808.	{ John Skinner, 70. Alexander Jolly, 75. Patrick Torry, 77.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
79	William Skinner.	<i>Aberdeen.</i>	Oct. 27, 1816.	{ George Gleig, 78. Alexander Jolly, 75. Daniel Sandford, 76. Patrick Torry, 77.
80	David Low.	<i>Ross and Argyle.</i>	Nov. 14, 1819.	{ George Gleig, 78. Alexander Jolly, 75. Patrick Torry, 77.
	Matthew H. Luscombe.	<i>(To go abroad.)</i>	March 20, 1825.	{ George Gleig, 78. Daniel Sandford, 76. David Low, 80.
81	James Walker.	<i>Edinburgh.</i>	March 7, 1830.	{ George Gleig, 78. Alexander Jolly, 75. William Skinner, 79. David Low, 80.
82	David Moir.	} <i>Glasgow.</i>	Oct. 8, 1837.	{ James Walker, 81. William Skinner, 79. David Low, 80.
83	Michael Russell.			

The Bishops in this list which have no Sees following their names, were consecrated, either as members of the Episcopal College, or as coadjutors to other Bishops.

Note.—For these I am indebted to Keith's Catalogue of Scottish Bishops; Skinner's Ecclesiastical History of Scotland; Skinner's Annals, and to private information from the present Bishop of Aberdeen; the Rev. Dr. Hook; and the learned librarian of King's College, London, Thomas Stephen, Esq.

It is with regret that I find myself unable to give more particulars of the Consecrations in Scotland between 1662 and 1688. A collection of Ecclesiastical Records belonging to the Church of Scotland, which had been deposited by Bishop Campbell (43) in the Library of Sion College, London, was burnt in the fire which destroyed the Houses of Parliament where it had been taken for some purpose of enquiry. These records (I am informed) related to the Archbishoprick of Glasgow, and would probably have furnished information of the consecrations in that Archbishoprick. It is possible that the Registers of St. Andrew's are still in existence, though it is not at present known where.

M.

SUCCESSION OF BISHOPS IN THE AMERICAN CHURCH.

1	Samuel Seabury,	<i>Connecticut.</i>	Nov. 14, 1784.	{ Robert Kilgour. Arthur Petrie. John Skinner. <i>See the Scottish list.</i>
2	William White.	} <i>Pennsylvania. New York.</i>	Feb. 4, 1787.	{ John Canterbury. William York. Charles Bach and Wells. John Peterborough. <i>See the English list.</i>
3	Samuel Provoost,			
4	James Madison.	<i>Virginia.</i>	Sept. 19, 1790.	{ John Canterbury. Beilby London. John Rochester. <i>ibid.</i>
5	Thomas John Claggett.	<i>Maryland.</i>	Sept. 17, 1792.	{ Samuel Provoost, 3. Samuel Seabury, 1. William White, 2. James Madison, 4.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
6	Robert Smith.	South Carolina.	Sept. 13, 1795.	{ William White, 2. Samuel Provoost, 3. James Madison, 4. Thomas J. Claggett, 5.
7	Edward Bass.	Massachusetts.	May 7, 1797.	{ William White, 2. Samuel Provoost, 3. Thomas J. Claggett, 5.
8	Abraham Jarvis.	Connecticut.	Oct. 18, 1797.	{ William White, 2. Samuel Provoost, 3. Edward Bass, 7.
9	Benjamin Moore.	New York.	Sept. 11, 1801.	{ William White, 2. Thomas J. Claggett, 5. Abraham Jarvis, 8.
10	Samuel Parker.	Massachusetts.	Sept. 14, 1804.	{ William White, 2. Thomas J. Claggett, 5. Abraham Jarvis, 8. Benjamin Moore, 9.
11	John Henry Hobart.	New York. Eastern Diocese. }	May 29, 1811.	{ William White, 2. Samuel Provoost, 3. Abraham Jarvis, 8.
12	Alex. Viets Griswold.			
13	Theodore Dehon.	South Carolina.	Oct. 15, 1812.	{ William White, 2. Abraham Jarvis, 8. John H. Hobart, 11.
14	Richard Channing Moore.	Virginia.	May 18, 1814.	{ William White, 2. John H. Hobart, 11. Alexander V. Griswold, 12. Theodore Dehon, 13.
15	James Kemp.	Maryland.	Sept. 1, 1814.	{ William White, 2. John H. Hobart, 11. Richard C. Moore, 14.
16	John Croes.	New Jersey.	Nov. 19, 1815.	{ William White, 2. John H. Hobart, 11. James Kemp, 15.
17	Nathaniel Bowen.	South Carolina.	Oct. 8, 1818.	{ William White, 2. John H. Hobart, 11. James Kemp, 15. John Croes, 16.
18	Philander Chase.	Ohio.	Feb. 11, 1819.	{ William White, 2. John H. Hobart, 11. James Kemp, 15. John Croes, 16.
19	Thos. Church Brownell.	Connecticut.	Oct. 27, 1819.	{ William White, 2. John H. Hobart, 11. Alexander V. Griswold, 12.
20	John Stark Ravenscroft.	North Carolina.	May 22, 1823.	{ William White, 2. Alexander V. Griswold, 12. James Kemp, 15. John Croes, 16. Nathaniel Bowen, 17. Thomas C. Brownell, 19.
21	Henry Ustick Onderdonk.	Pennsylvania.	Oct. 25, 1827.	{ William White, 2. John H. Hobart, 11. James Kemp, 15. John Croes, 16. Nathaniel Bowen, 17.
22	William Meade.	Virginia.	Aug. 19, 1829.	{ William White, 2. John H. Hobart, 11. Alexander V. Griswold, 12. Richard C. Moore, 14. John Croes, 16. Thomas C. Brownell, 19. Henry U. Onderdonk, 21.
23	William Murray Stone.	Maryland.	Oct. 21, 1830.	{ William White, 2. Richard C. Moore, 14. Henry U. Onderdonk, 21. William Meade, 22.
24	Benjamin Tredwell Onderdonk.	New York.	Nov. 26, 1830.	{ William White, 2. Thomas C. Brownell, 19. Henry U. Onderdonk, 21.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
25	Levi Silliman Ives.	North Carolina.	Sept. 22, 1831.	{ William White, 2. Henry U. Onderdonk, 21. Benjamin T. Onderdonk, 24.
26	John Henry Hopkins.	Vermont.	Oct. 31, 1832.	{ William White, 2. Alexander V. Griswold, 12. Nathaniel Bowen, 17.
27	Benj. Bosworth Smith.	Kentucky.	Oct. 31, 1832.	{ William White, 2. Thomas C. Brownell, 19. Henry U. Onderdonk, 21.
28	Charles Pettit M'Ilvaine.	Ohio.	Oct. 31, 1832.	{ William White, 2. Alexander V. Griswold, 12. William Meade, 22.
29	Geo. Washington Doane.	New Jersey.	Oct. 31, 1832.	{ William White, 2. Benjamin T. Onderdonk, 24. Levi S. Ives, 25.
30	James Hervey Otey.	Tennessee.	Jan. 14, 1834.	{ William White, 2. Henry U. Onderdonk, 21. Benjamin T. Onderdonk, 24. George W. Doane, 29.
31	Jackson Kemper.	Missouri and Indiana.	Sept. 25, 1835.	{ William White, 2. Richard C. Moore, 14. Philander Chase, 16. Henry U. Onderdonk, 21. Benjamin T. Onderdonk, 24. Benjamin B. Smith, 27. George W. Doane, 29.
32	Samuel Allen McCoskry.	Michigan.	July 7, 1836.	{ Henry U. Onderdonk, 21. George W. Doane, 29. Jackson Kemper, 31.
33	Leonidas Polk.	Arkansas.	Dec. 10, 1838.	{ William Meade, 22. Benjamin B. Smith, 27. Charles P. M'Ilvaine, 23.
34	William Heathcote De Lancey.	Western New York.	May 9, 1839.	{ Alexander V. Griswold, 12. Henry U. Onderdonk, 21. Benjamin T. Onderdonk, 24. George W. Doane, 29.
35	Christopher Edward Gadsden.	South Carolina.	June 21, 1840.	{ Alexander V. Griswold, 12. George W. Doane, 29. Samuel A. McCoskry, 32.

(Partly from *Bishop White's Memoirs of the American Church*, and partly from an *American Episcopalian Almanac*.)

N.

SUCCESSION OF BISHOPS IN THE IRISH CHURCH.

At the succession of Queen Elizabeth, of all the Irish Bishops only two were deprived, and two others resigned, on account of their adherence to the supremacy of the See of Rome. The rest continued in their Sees: and from them the Bishops and Clergy of the Irish Church derive their orders. As this has never been disputed, I have been unwilling to delay the publication of this work, for the sake of procuring Extracts of the Records of four provinces which have been kept at Armagh, Dublin, Cashel, and Tuam, and which could not therefore have been obtained without much time and trouble. The Bishops and Clergy of the Roman Church who have intruded into the Irish Dioceses derive their orders from Spain and Portugal, and not from the Irish Church.

O.

CONCLUDING REMARKS.

LEST it should seem to any, that I have overlooked the exertions in the cause of the Christian religion which have been so zealously made by so many Non-Episcopal communities of Christians, especially in the conversion of the heathen; and the success which has attended their labours; I will before sending this publication into the world, advert to this point. On which I will say, God forbid that I should seek to undervalue such exertions by whomsoever undertaken: or should do otherwise than hope that they may find acceptance at God's hands; and plead in mitigation of the error in which such parties are involved, who have departed from the Apostolical Institutions; as showing that their error is one rather of the head than of the heart; the result of misinformation, and not of disaffection to our LORD.

“The good LORD pardon every one that prepareth his heart to seek GOD, the Lord GOD of his Fathers, though he be not cleansed according to the purification of the sanctuary.”—2 *Chron.* xxx. 18, 19. But the question which has been considered in the foregoing pages is not, “What are the circumstances which may afford ground for hope that a departure from the fellowship of the Apostles may be forgiven, and men still be made instruments for glorifying GOD?” but “Whether the doctrine of the transmission of the Apostolic commission by the chief pastors of the Church formed part of that ‘faith which was once delivered to the Saints?’” And if there be (as I think I have in some sort shown that there is) every reason, from Scripture and Tradition, for believing that it did form part of that faith, then who shall blame me for obeying the Spirit's injunction by the mouth of the Apostle, that we “should earnestly contend for it?” *Jude* ver. 3. In the appendix I have merely shown that the British Churches, and those which have proceeded from them, have, in practice, as well as theory, faithfully abided by the doctrine. There is a consequence springing from these premises, if established; in respect, namely, of the paramount and exclusive claim upon the obedience of all Christians within the British Dioceses which belongs to the Bishops of those Dioceses, which well deserves the consideration of all who refuse that obedience, whether they are members of non-Episcopal communities, or profess to have an Episcopacy of their own, like the Romanists and Moravians, which even if it have been Canonically preserved among them, cannot be legitimately, Canonically, nor validly exercised, within the British Dioceses. And to the consideration of all concerned, I desire affectionately to commend it.





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